LIBRARY OF PRINCETON
JUL 1 1 1981
THEOLOGICAL SEMINARY

SCC
9363
v.4-5

SCC
9364 (in rear)

Digitized by the Internet Archive
in 2015

https://archive.org/details/womansworkforwom63woma_0

WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME VI.

MISSION HOUSE, 53 FIFTH AVENUE,

NEW YORK.

INDEX TO VOLUME VI.

1891.

AFRICA:
The Ogowe Fangwe and Their Little Visitors 151
Some Heathen Customs that Influence . 153
What Will the U. S. Senate Do About It? 154
Fresh from Angom, West Africa . . . 157
Letters from . . . 18, 164, 223, 251, 306
Notes on . . 62, 89, 150, 233, 234, 290, 317
ALPHABETICAL ROLL-CALL AT MISSIONARY MEETING, THE 111
AN ACKNOWLEDGMENT 282
ANNOUNCEMENT 138
ANNUAL MEETING REPORTS, 139-142, 167-171
ANOTHER YEAR 3
APPLIED BUSINESS 226
ARE THERE DANGERS? 113
ASSEMBLY AT DETROIT, OUR WOMAN'S, 196
AUXILIARIES, TO THE . . . 25, 56, 82, 114, 142, 171, 199, 229, 256, 286, 313, 339
AUXILIARIES AND BANDS, NEW, 29, 59, 86, 117, 144, 172, 201, 231, 259, 288, 315, 342
BOOK NOTICES . 26, 56, 82, 113, 229, 312, 339
CALENDAR, THE MISSIONARY 310
CHINA:
Medicine, the Handmaid of Missions . . 33
Something About Macao 35
Things in Central China 37
Map, with Facts 39
Sawing in North China 40
Woman's Work in Chihme District . . 40
Bible Women in Canton Mission . . . 43
Catering, Music, and Chirography . . . 43
In Behalf of Our Chinese Sisters . . . 44
People and Events at Ichowfu 159
A Chinese Woman Who Died at Peking, 187
A New Station of the Canton Mission . 207
An Evangelistic Trip to San Ho . . . 214
Letters from 18, 48, 77, 108, 137, 166, 194, 220, 251, 277, 307, 334
CHINESE IN AMERICA:
The Gospel Teacher's Attitude Toward, 179
The Chinaman to the Jew. 180
A Bit of Cathay Come to New York . . 183
Mission Work for Chinese in California . 184
CHRISTMAS GIFTS 338
CORRECTION, A 171
CORRESPONDENTS, IMPORTANT TO . . 161
CURRENT LITERATURE AND MISSIONS: 25, 256
EAR-RINGS, THOSE 23
EDITORIAL NOTES (in part):
Converts and Accessions to the Churches: 1, 32, 90, 119, 149, 177, 233, 234, 289, 317
Deaths 61, 149, 177, 205, 233
Finances 89, 149, 177, 289
Gifts for Missions . . . 61, 90, 234, 261
Girls' Schools: 14, 31, 32, 61, 62, 90, 149, 150, 206, 289
Ichowfu 89, 120
Japan, Parliament and Empress, 32, 61, 262
Lepers 119, 120, 150, 290
Missionary Children . 23, 119, 234, 261, 290
Nanking Riot 205
Pacific Islands 2, 32, 61, 120, 262
Persia, Shah of 31
Siam, King of 177
Various Missionary Societies: 62, 90, 120, 150, 206, 234, 261, 262, 290, 318
GIVING, A FEW WORDS ABOUT . . . 22
"GREATEST THING IN THE WORLD, THE" 252
GREENLAND 131, 162
GUATEMALA CITY, NOTES ON . . . 2, 61
HEROINES OF OUR TIME, TWO . . . 217
HOW DO YOU INVITE TO MEETINGS? . 226
HOW TO BE A MISSIONARY AND CONVERT NO ONE 303
ILLUSTRATIONS:
Frontispiece, Madonna of the Desert; *Africa*, Map of Gaboon Mission, 152; Unlading Liquors, 155; Map, 156; Angom Chapel, 157; Palaver House, 158; *China*, Macao, 35, 36; Map, 39; Sawing, 40; Map of Shantung, 42; Ichowfu, 160, 161; Sam Kong, 207; Lien Chow River, 208; Mrs. Ahok, 218; Chinese in San Francisco, 185; *Greenland*, Moravian Settlement, 132; *India*, Lepers at Sabathu, 8; Mosque in Lahore, 93; Miss Sorabji, 96; Map, 98; School-girls at Panhala, 102; Street in Allahabad, 104; *Indians of North America*, Pine Ridge, 181, 182; Nez Percé Women, 190; *Japan*, Harvesting, 241; Stripping Cocoons, 242; Reeling Silk, 243; *Java*, Hot Baths, 73; *Korea*, Mission Premises in Seoul, 137; *Mexico*, Water Carrier, 63; Map of Zacatecas Field, 64; Cart, 68; *New Guinea*, Villages, 15, 16; Mrs. Lyth, 218; *Persia*, Relic at Baku, 5; Nomad Woman, 6; Mural Painting, 7; Guebre, 7; Map, 265; Houses in the Caucasus, 267; Rabban Yonan, 271; Mullah, 272; Spinning Wheel, 274; *Siam*, Diagram of Bangkok, 122; Palace, 123; On the River, 124; Map, 127; Children, 130; *South America*, Map, 292; Map of Bahia, 293; Bahia Street, 294; Kissing an Image, 299; Round-up, 300; Market, 301; *Syria*, Canoubin, 213; Tripoli Gate, 322; Map, 323; Hamath, Waterwheel and Mahardeh, 324; Interior of House, 327; British Syrian School, 330.
INDIA:
Lepers and What is Being Done for Them. 8
Some Illustrious Educational Institutions, 12

The Hindu Child Marriage Problem . . 91
Various Mission Agencies at Lahore . . 92
Higher Education among Women of India, 93
An Illustration of Divine Leading . . . 99
An Undeveloped Auxiliary to Missions . 100
Rukhmabai 101
Sunday-schools to Supplement Government Schools 102
Woman's Medical Mission at Allahabad, 103
Where the Time Goes 188
Returning to Surroundings of Childhood, 191
A Veranda Sunday-School 275
Letters from, 52, 75, 106, 194, 224, 248, 279
Notes on, 32, 62, 97, 206, 234, 262, 290, 317

INDIANS, NORTH AMERICAN:
At Wounded Knee Since the War . . . 180
Another Step Forward among Nez Percé Women 189
Letters from 21, 78, 192
Notes on, 31, 61, 62, 90, 179, 188, 219, 290, 318

ISLAND SERIES:
Greenland 131, 162
Malaysia Missions 71
New Guinea 14

JAPAN:
A Bible Woman 69
Room for the Bible Woman 235
A Chain of Providential Events 238
The Industries of Japan 240
A Luxurious Christmas 244
Shikata Ga Nai 245
New Stations in Japan 247
Letters from 19, 51, 76, 108, 136, 166, 195, 223, 248, 279, 335

KOREA:
Some Things that may be seen in Seoul, 236
One Afternoon at Home in Seoul . . . 246
Letters from 51, 277

LAOS:
Carrying the Message to Laos Villages . 11
A Bright Picture 124
Dedication of the First Church 328
Letters from 134, 333

LADY, A — Verse 151
LAST HOUR, THE — Verse 255
LITTLE SANCTUARY, A — Verse . . . 285
LOVE'S GIFT — Verse 80

MEXICO:
In the Zacatecas Mission 63
The Bible Rather than Argument . . . 65
A Traveler's Impressions of a Fiesta . . 66
Sancito 68
Letters from 75, 335

MISSIONARY MOTHERS 74
MISSIONARY SPOOL BOX 54
MISSION OF FAILURES 280
MONTHLY MEETING 22, 53, 79, 110, 138, 167, 196, 225, 252, 280, 308, 336
NEWSPAPERS SAY, WHAT 301
NORTHFIELD — A FIELD DAY FOR FOREIGN MISSIONS 283
OINTMENT POURED FORTH 79
ONE DOLLAR DID, WHAT 81
ONE IN CHRIST FOR A WORLD OUT OF CHRIST 336
PAPAL EUROPE — Items 209

PERSIA:
A Word about the Persians 4
A Lady's Touring 45
Some Incidents at New Year's 189
Sunrise on Elwend 263
Women Doctors in Persia — Prospects . 264
A Trio of Border Incidents 265
In Some of those Beautiful Schools . . 268
The Last of the Nestorian Monks . . . 270
Itinerating Around Lake Oroomiah . . 272
The Home of a Kurdish Beg 273
Letters from . . 75, 165, 193, 276, 306, 333

PHOTOGRAPHIC APPARATUS IN A MISSIONARY'S OUTFIT 13
PRIVATE LETTER, A VERY 253
PRIZE, THE 74, 113, 256
QUESTIONS TO SUMMER TRAVELERS . 225
REQUEST FROM THE EDITOR, A . . . 254
SERVICE, MORE THAN ONE FORM OF . 291

SIAM:
The Venice of the East 121
An Evangelistic Tour 128
In and Out of Petchaburee 129
Village Work Around Petchaburee . . 211
Letters from 21, 51, 77, 134, 222
Notes on . 119, 206, 261, 262, 289, 290, 318

SINCE LAST MONTH 26, 56, 82, 113, 142, 171, 199, 229, 256, 285, 339
SOCIAL PRAYER 311

SOUTH AMERICA:
In Prison for Preaching the Gospel . . 67
In Bahia 291
Itinerary from New York to Chili . . . 295
A Representative Colombian City . . . 296
A Brazilian Pulpit that never had a Preacher 297
Is there a Free Gospel in Colombia? . . 298
Country Life in Chili 299
Relation of the Protestant College to Women of Brazil 302
Letters from . . . 134, 135, 192, 276, 305
Notes on 2, 61, 62, 90, 119, 120, 205, 206, 234, 261, 290

SOWING AND REAPING 24
SPECIAL OBJECTS AGAIN 227
STUDENT VOLUNTEER CONVENTION . . 110
SUBSTITUTION FOR SERVICE ABROAD . 197

SUGGESTION CORNER: 25, 55, 81, 199, 228, 255, 285, 311

SYRIA:
Some Syrian Callers 70
The Martyr of the Lebanon 212
His Star in the East 319
An Offering to the Lord 319
Cholera Incidents and the Nusaireyeh . 320
In North Syria 322
Development of a Station 325
Beirût, Seen by a Traveler 327
Two Devoted English Ladies 329
Letters from . 135, 165, 193, 224, 306, 332

TENS AGAIN 53
THANKFUL BARRELS, OUR 80
TREASURERS' REPORTS . . . 29, 59, 86, 117, 144, 172, 202, 231, 259, 288, 315, 342
WOMAN'S MISSIONARY SOCIETIES IN AMERICA BEFORE 1861 . . *after* 232
WOMAN'S ORGANIZED MISSION WORK IN MISSIONARY LANDS 16
WOMAN'S WORK — Verse 228
WOMEN, THE — Verse 112
YES YOU DO, LUCINDY! 308

WOMAN'S WORK FOR WOMAN

VOL. VI. MARCH, 1891. No. 3

OF the outgoing band of missionaries last fall, one has already finished her course and blends her tuneful voice in the choirs above. Mrs. Stanley K. Phraner's death at Chieng Mai, Laos, is the burden of the cablegram received by her friends at New Rochelle, N. Y., February 12.

WE adverted, two months ago, to the difficulty of finding a building to rent in Guatemala for the girls' school. When the difficulty had increased till one could not be secured at any price, government sent the Minister of Education to offer the mission help for the *Colegio Americano* to the tune of $150 (Central American) monthly. The Board at New York telegraphed acceptance of the offer on condition that religious instruction in the school should be unrestricted. The reply, "School suspended," would seem to indicate that Guatemalan sentiment is not yet ripe for such conditions.

THE first President of the Lower House of the Parliament of Japan is a Christian, Mr. Nakashima, a member of the Church connected with our mission in Tokyo. The chairman of the most important committee is Mr. Shimada Saburo, another Christian.

REV. ALFRED RIGGS, missionary at Santee Agency, says that if the explosion in Dakota could have been postponed a few years longer "it would have become impossible and the fact that we have not had a general war, devastating at least four of our central states, is due to the stand taken by the Christian Indians. That less than one-third of those on the Great Sioux Reservation were actively engaged in this disturbance is owing to the loyalty of the Christian element. They accomplished as much for us as the whole United States army. The plain conclusion is that we should push the missions."

"THE troubles in Chili arise," Mr. Allis, of Santiago, tells us, "from the fact that the President is not willing to join the best political sentiment of the country and put away the unwise custom of the past, according to which governmental policy was continued from one administration to another by the out-going government using its patronage and influence to secure its successor. Conditions have arisen in which the people demand that a free vote and a fair count shall hereafter prevail. It is claimed by the insurgents that the President has assumed the *rôle* of dictator. The telegraphic reports are apparently under governmental espionage, so it is impossible to know here the exact state of the case in Chili."

"AMERICAN BOARD" property which the Spaniards destroyed on the Island of Ponape last September consisted of three dwellings, a large school-house and a church. With reference to this outrage the *Missionary Herald* says: "The Spanish government will be held justly responsible and we believe will meet the claim for the pecuniary loss sustained, but it cannot restore the Christian enterprises which were so prosperous on Ponape." During a revival in 1887 on the island, 118 persons were received to the Church, but, soon after, the Spanish vessels arrived and there has been nothing but disturbance since.

OUR Brazilian news is communicated by Rev. Geo. Chamberlain and comes from Botucatu where "Domingos Loares de Barros died on December 22 last. His will was read at his funeral on the following day. It contained, besides smaller bequests for evangelical objects, an additional endowment for the Botucatu school, a lot of land adjoining and $25,000. He left his own residence for a hospital and $15,000 endowment; $2,500 for hospital of San Paulo; $2,500 for Church of Botucatu; $2,500 for national missions, etc., etc."

CHOLERA has disappeared from Syria. The siege in Tripoli lasted about thirty

days, an anxious time to our friends there, although not one of them was attacked. Teachers, scholars and servants who remained at the girls' school numbered a household of thirty-seven.

OWING to quarantine, the people of Tripoli could not gather their olives (the first fine crop in seven years) at the proper time and from this and other causes there has been great distress among the poor.

THE fact has been slow in reaching us that the death rate from cholera in Osaka, Japan, last fall, mounted to 200 daily.

MRS. CALDERWOOD has been teaching a class of thirty at Dehra, India, all Mohammedans. Of them, four are elderly women; fourteen, married girls *all under twelve years of age;* and twelve, unmarried girls from seven to ten years old.

A PETITION over sixty feet long and signed by 2,000 women of India, nearly all of whom are Hindus, has (according to the London *Christian*) been sent to Queen Victoria. These women ask that the age when marriage shall be legal in their country be raised to fourteen years, while the memorial not long ago sent up by Native gentlemen asked that it be raised to twelve years.

THAT conspicuously peacemaking pair, Mrs. De Heer and Mrs. Reutlinger, were returned to their old station in Africa on a French gun-boat from Gaboon, by invitation of the Governor, Count de Brazza. A gun-boat! It wouldn't be so funny if it had been some of the rest of us.

THROUGH Mr. Stanley's influence £5,000 has been raised in England to place a steamer, the "Dorothy," on the Victoria Nyanza for use of the Uganda Mission.

"I THINK what you have said is all true, but I just don't dare to give up my old ways after all these years. I just don't dare to break off," said an old Chinese woman, a vegetarian, to Miss Anderson.

MISS COLE, of Bangkok, Siam, has been ordered off by physicians for a furlough, and Miss Parker, who had newly arrived to help her in the school, would be disconsolate indeed were it not that Miss Mary McFarland with her fine Siamese tongue, goes over to the rescue every day. That is, this was the order of things at date of last letters, December 1.

THE new church in Santiago, Chili, which takes the place of that burned nearly two years ago, was duly dedicated on an evening in December last, with services in Spanish. The house was packed and more than a hundred extra chairs were carried in. A series of meetings were held during the succeeding evenings.

MRS. SCRANTON, of the Methodist Mission in Korea, notes the progress of her school-girls in understanding prayer:

"I found, two years ago, on the walls of one of their rooms, a prayer which was after this order: 'Great, great God, we make a hundred bows and humbly beg the great, great God to look down from the sky upon very little people's very great devotion. We beg the great, great God to give us good fortune and great success. Great God, we beg you to listen to very little people's prayers, and we make you a hundred bows.' They pray differently now. They believe and receive and often rise from their knees with shining faces. Not long since, one prayed: 'Quickly make us all good, please, and quickly, quickly make all Korean people believe in Jesus and love Him.'"

THE first Indian woman to prepare herself to be a scientific nurse is Miss Nancy Cornelius, who lately received the diploma of the training school in Hartford, Conn.

WILL all our missionary friends or others sending contributions to these pages, kindly follow the rule already adopted by most of them, and write on only one side of the leaf and especially avoid writing anything for the printer crosswise? Precious time must be taken at this end to copy every such line.

WE learn that Mrs. J. L. Whiting, of Peking, is, and has been for about a year, at Oberlin, Ohio.

THAT wedding at Lake Forest comes right into the midst of our great missionary family and were all who wish them well to come up to congratulate Mr. and Mrs. Dulles, they would include the entire constituency of the Board of Foreign Missions in the Presbyterian Church. To spare so much handshaking, we make ourselves a Committee of the Whole to wish the best wishes of all these and to express our unfeigned satisfaction in seeing two lines of missionary inheritance thus blend in one. We couldn't ask for our friends more than to be worthy heirs of the spirit that dwelt in their fathers and mothers, and first in Grandmother Winslow, and that wrought right valiantly for the kingdom of God in Persia and Ceylon.

OUR MISSIONARIES IN MEXICO AND GUATEMALA

AND POST OFFICE ADDRESSES.

Miss Annetta M. Bartlett,	Apartado 247, Mexico City	Miss Mabel Elliott,	Saltillo, Mexico
Mrs. Hubert W. Brown,	" 305, "	Miss Jennie Wheeler,	" "
Miss Ella De Baun,	" 247, "	Miss M. L. Hammond,	Guatemala City, *via* New Orleans
Mrs. Marion E. Beall,	Apartado 61, San Luis Potosi, Mexico	Mrs. D. Y. Iddings,	" " "
Mrs. Isaac Boyce,	Saltillo, "	Miss Imogene Stimers,	" " "

IN THE ZACATECAS* MISSION.

It is twelve years and a half since I engaged in work in what is known as the Zacatecas Mission. The territory covered by it to-day is more than double what it was then. The accompanying map will give some idea of its size, the churches, the preaching points (of which there are seventeen, besides eighteen places where services are held irregularly), and the amount of traveling required to reach these. To attend to them all we have three ordained Mexican ministers and eleven lay preachers and helpers, besides two lady visitors. I should say that we have in Zacatecas the efficient services of our good friend and untiring worker, Dr. G. M. Prevost. In former years, for months at a time, he preached once every Sabbath and has always given his medical services free to the sick of this large congregation. As a preacher in Spanish we have no man in the Mexican Mission more eloquent, impressive, or evangelical than Dr. Prevost. The foreign missionaries here at present are Rev. D. J. Stewart; my son, Rev. Wm. Wallace, and myself. We have two day schools in this mission — one at San Pedro, the other in Zacatecas.

The largest Churches are also in these places and may be considered as the centres, respectively, of the two ends of our field. As more has been published about the Zacatecas Church than the other, I will only say of it that for the last four years the actual membership has varied from 270 to 310.

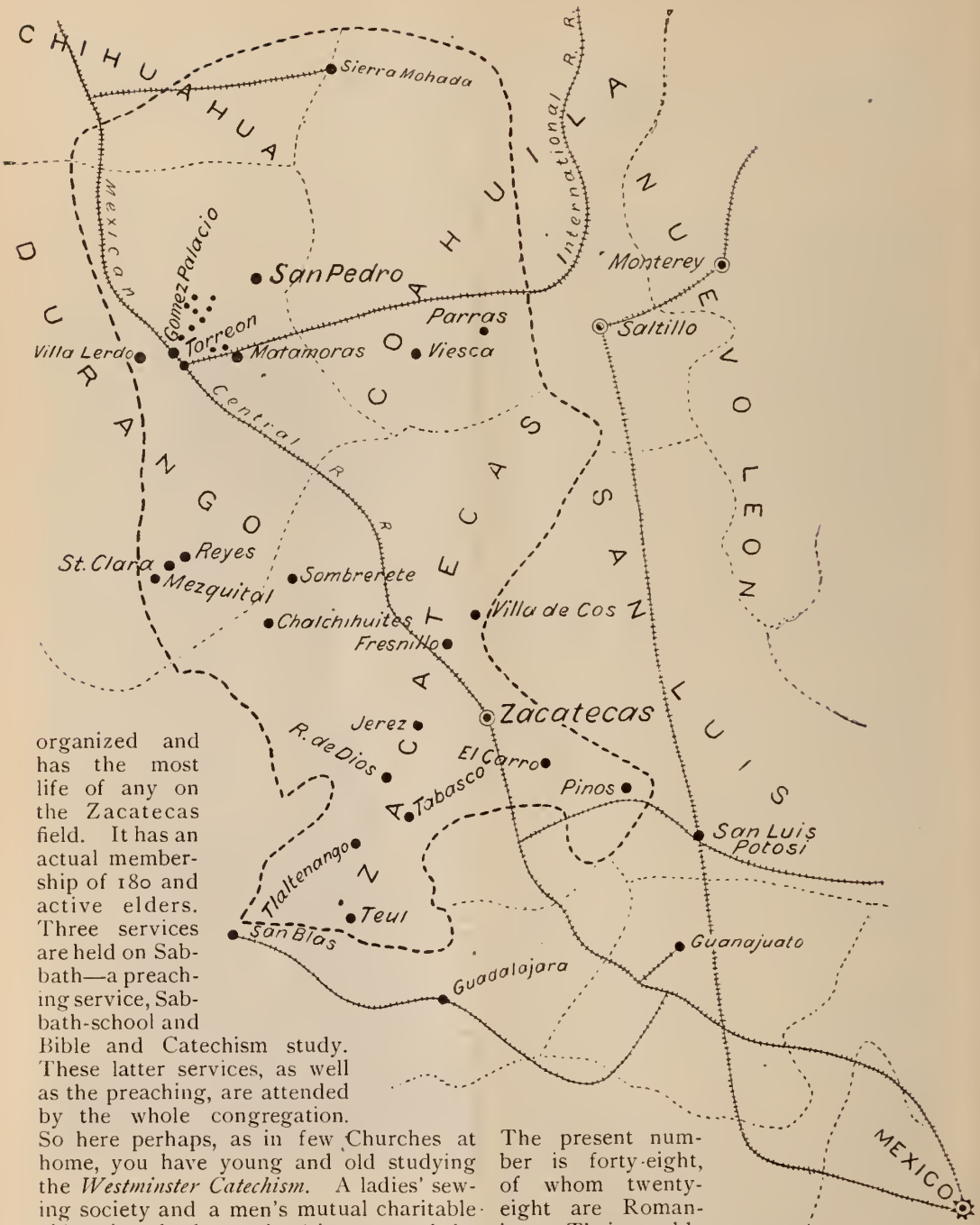
The most encouraging part of our work is in what is known as the Laguna or lake district, to reach which we have to travel by railroad 225 miles. The San Pedro Church is near the centre of this district, in a comparatively new town of 6,000 or 7,000 inhabitants. Our chapel was erected here before the Romanists had put up any church and this was done by Mexican Christians without help from the Board. At first, by crowding, it would seat 125. The room becoming too small, a wing was put up which not only gave additional church room but also space for a day school for girls and small boys. In passing, a word about this school. It had fifty pupils enrolled last year, the greater part girls. The teacher was formerly a pupil of the

A TYPICAL WATER CARRIER IN ZACATECAS.

Monterey, now Saltillo, Mission School. The half of her salary and all the other expenses are paid by the congregation. From the beginning of the present year the school will be in charge of a young Mexican lady who returned last year from Albert Lea College, where she had spent three years.

The Church of San Pedro is the best

**Pron.* Zak-er-ta-cas, accent on penult.



organized and has the most life of any on the Zacatecas field. It has an actual membership of 180 and active elders. Three services are held on Sabbath—a preaching service, Sabbath-school and Bible and Catechism study. These latter services, as well as the preaching, are attended by the whole congregation. So here perhaps, as in few Churches at home, you have young and old studying the *Westminster Catechism*. A ladies' sewing society and a men's mutual charitable aid society, both sustained in part, and the former directed entirely, by members of this Church, form centres of influence in a greatly needed direction among this people, such as perhaps are not to be found in any other part of this republic. The ladies' society was begun in 1884 and the majority of the members have been Romanists The present number is forty-eight, of whom twenty-eight are Romanists. Their weekly meetings are opened and closed by Scripture reading, singing and prayer; and often in the midst of work hymns are sung. I have been present on several occasions and, by request, talked to them and closed their meetings. Quite a number through and from this society have become active mem-

bers of our Church. To the Mexican lady who originated this society is due, under God, a success which did not come in a day, but after years of persistent, prayerful and often apparently hopeless struggle; but love for the Master and for the souls of her ignorant sisters, faith, tact and Christian spirit have brought forth fruit.

Another elect old lady of this same Church has done a grand work as Bible reader. I wish you could have heard her report at last meeting of Presbytery. Of course she was not a delegate, but Presbytery needed to hear of her work. She travels over a district forty by twenty-five miles and not only visits families of five different congregations and outsiders in bounds of these, but also all the group of ranches, indicated on the map by small dots, in the Laguna district, in each of which we have one or more families. She distributes tracts, reads the Bible and prays with them and, when there is no one else to do it, conducts social worship. She goes from house to house and ranch to ranch, on foot or mounted on a donkey which any of the brethren can lend her, and this over heavy, sandy, treeless plains, for the greater part of the year under a scorching sun. Her monthly allowance is only $12 and how she makes out to live upon it is an insolvable mystery to any one except the very poorest class of the Mexican poor.

One other fruit of woman's work in this Church must not go unmentioned. An old man in rags and broken down in health by drink, a second edition of Job as to boils, but more fortunate than Job in not having a wife to give him heartless advice, lay upon the earth floor of a cheerless apartment which only in veriest irony deserved the name of municipal hospital. He was a fanatical Romanist, but none of his own faith took pity on him and he was given up to die, when the wife of our aged pastor at San Pedro heard of him, had him taken to her home, fed him and washed and dressed his offensive sores. Very slowly, for it was after many weeks, healing came and with it also new life to his soul through the motherly ministering and words of life from this humble Christian woman. Clothed and in his right mind, the man insisted upon showing his gratitude by remaining in the home of his benefactor and rendering such domestic service as his strength allowed. He is now an active, consistent member of the Church and makes his living in a small store.

THE BIBLE RATHER THAN ARGUMENT.

A COLPORTEUR of the American Bible Society writes from Mexico to the *Record* (see January issue):

"I am of the opinion that a good many missionaries fail of accomplishing as much as they would like for the simple reason that they go to bombarding the Roman Church too much at the start. Better tell them of Christ and how He prayed for His enemies while hanging on the cross. The Word of God is what the people want and need. If you can get them to reading the Bible the power of the Church will drop off, just as a snake sheds his skin when the new one has formed under it."

In happy coincidence with the above expression is an account lately published in the *Occident*, in connection with the recent establishment of a Presbyterian Church at San Gabriel, California.

It seems that twenty-five years ago a Spanish family named Corona were living at the Old Mission in San Gabriel. The men were carpenters and at one time worked for a priest who delayed paying them because they were neglectful of the confessional. His course, instead of winning them to confession, put doubts into their heads regarding the priests and, while in this state of mind, a Spanish Bible, from the press of the American Bible Society, fell into Corona's hands. Without missionary or expounder, that Bible was enough. Corona studied it and left the Church of Rome with all his household.

"Every Sabbath he gathered his children around him and taught them, as well as he could, from the Book of books. Through all the region he was known as 'the heretic.' He was persecuted, his cattle were stolen and his family was socially ostracized, but no bitter word fell from his lips. When he was dying a priest came, begging him to 'be reconciled to the Church,' but Corona assured him that his soul was 'at peace with God through our Lord Jesus Christ.'"

Two years ago a Protestant Spanish-speaking missionary was called to the death-bed of Corona's widow, in Pasadena.

"A congregation of thirty people, young and old, all Mexicans, stood or sat within reach of his voice. 'Here,' exclaimed the dying woman, 'are my children, grandchildren and some of my great-grandchildren. I *want you to teach them the true doctrine of Jesus Christ and His Apostles!*' It was a solemn charge, and the missionary, who knew nothing of the early history of the family, found most attentive listeners. After the death of the father, they had, like the Rechabites of old, followed the paternal counsels. They had never entered a Romish church; but, with no knowledge of English, they

did not care to attend a Protestant place of worship, and with no one to instruct them, they were fast drifting into worldliness and indifference as to spiritual things."

But this contact with the truth, accompanied by the "mother's happy death and parting counsels," became the occasion of a turning point in the history of this family and of the organization of the San Gabriel Church. It was constituted with thirteen members, all descendants of Corona. The young men are said to be of good habits, temperate and industrious, and the daughters attractive. They propose to build a house of worship and inscribe upon the walls, "*The promise is unto you and your children*," and, "*My word shall not return unto me void.*"

A TRAVELER'S IMPRESSIONS OF A MEXICAN FIESTA.

All who have traveled in Roman Catholic countries know what a feast day is. The character of the celebration varies somewhat according to the nationality of the people, yet Rome has been able to preserve a wonderful uniformity in spite of national tendencies and customs. These she simply weaves into her own system and thus binds the people closer to her power.

In Mexico we find the sun and dream dances of the Indians and the Spanish legends and customs oddly mixed in the church fiesta. At Guadalajara, once a year, the people assemble in an old stone church to celebrate the day of the patron saint. After spending half the day in matins, they march out and form a large ring, in the centre of which are drummers. Each member of the ring is dressed in a grotesque costume rented from the church and they all dance till the next morning unless they fall sooner from exhaustion.

In New Mexico the Roman Church has combined a part of the old sun dance with her ceremonies. The people strip themselves to the waist and march in procession, beating their bodies with thongs made of the cactus, which cut and bruise the flesh horribly.

In San Luis Potosi, no such barbarous customs obtain, but one sees a strange mixture of eating, traffic and worship at the feasts. The annual fiesta held in honor of the patron saint of the Church of Tlescala was celebrated on the 15th of August. On the afternoon of the 14th we took the street car and went out to see the decorations by day. As soon as we entered the neighborhood we found the streets spanned at intervals with ropes from which were suspended kerchiefs of all colors and sizes, babies' white dresses and, occasionally, pieces of underclothing. The windows and doorways of these poverty-stricken adobe huts were festooned with white lace curtains looped back by ribbons and dotted with red or pink paper flowers, gilt and silver paper, cravats and Chinese lanterns suspended from above. One house not able to afford lace curtains had substituted Dolly Varden calico. Another had an old silk shawl.

We left the car at the church and went in. It was a long and rather narrow building, festooned with decorated candles hung on wires which extended from every direction up to the centre of the vaulted roof and about the images on the altar.

A dark image of Christ on the cross supported two others of women dressed in white, their arms twined about his neck. On either side of the nave was a column of wooden candlesticks as large as a man's leg. Each supported a huge tallow candle, and was ornamented with rosettes of pink and blue and fancy-colored paper streamers. A large pipe-organ poured forth a volume of good tone while the people knelt in prayer.

The main plaza of Tlescala was bordered on three sides by fruit venders squatting on their coarse mats and by booths which extended for some distance down the street.

In the evening the whole place was illuminated by small lanterns. Each booth was a bright, attractive spot. Making our way to the church door, we found the building closely packed even for fifteen feet from the entrance.

Within, starry-like candles, glass chandeliers, colored globes, gilded altars, and rich costumes of images and priests presented a glimpse of fairy land whose charm was enhanced by the rich swelling strains of organ and orchestra and the full sympathetic tones of the choir. Over the heads of the kneeling people floated clouds of burning incense, which came out to us and, mixing with the odors of onions, cooking lard, *pulque* and fruit, produced a queer result.

Each fruit stand was lighted with a candle or lantern or torch, which left the people in deep shadow. The women at

the eating stands were busy, cooking and dealing out drinks. Men would swallow a glass of the fiery *mescal* as lightly as if it were water. About each dancing booth was a crowd of men watching the two dancers who kept time to the music of a cracked harp. In each of these tents was a woman who was considered a belle dancer. Dressed in a pink calico skirt, a blue checked *reboza* draped about her head and shoulders, several strings of red beads about her neck, her black shining hair in two thick braids down her back, her face grave and her dark eyes shining, she diddle-daddled about on her heels and toes, her arms at her sides or akimbo. Any man in the crowd could have the exquisite pleasure of dancing with her by paying a *medio* (six cents). He would not touch her, but always facing her and respectfully watching her, he tried to keep time to her nimble movements in a kind of shuffle. He wore sandals on his feet and was dressed in white cotton pantaloons, a long leather apron and a bright red *serape* draped gracefully about his shoulders and extending almost to his knees ; a white, broad-brimmed, sugar-loaf crowned hat made of the maguey fibre, shaded his long tangled hair and dark face. The two danced till the man was tired, when he would surrender his place to another. How the woman could continue through the whole night, with no intermission, I could not understand.

Taking chairs in front of an eating stand, we watched the passing people. Now a group of policemen, the leader wearing a sword ; men in red or gray blankets which served for a cloak by day and at night did duty as bed ; men and boys wrapped in *serapes* of all degrees of wholeness and of all colors ; some a soft cream with pink spots ; some, green or dove color with red centres. These blankets and the broad-brimmed hats made every man and boy who wore them look as if he had just stepped out of one of Murillo's pictures. The plaza was covered with people lying asleep on the ground or walking in the paths. In the street they streamed by talking, laughing, eating, gazing. One wondered if San Luis had poured her entire population into Tlescala ; but the dress of the people assured him that this feast belonged to the poor and was not patronized by the aristocracy. Besides, San Luis claims over 60,000.

At half-past ten the band on the plaza began the "Poet and Peasant" and the clanging of the church bells told us that matins were at last over. The tired priests repaired to a sumptuous banquet and the worshippers poured forth from the church and crowded about the fireworks. Last to be lighted was a great pyramid arranged in circles. The lowest consisted of arches tipped with swans that squawked when lighted, then poured forth a stream of fire from their mouths. Above was a circle of boats, then triangles, and on the apex an image of the Virgin. As the last gleam faded, the band struck up the Mexican national hymn and we hastened home.

Thalia Cochrane.

IN PRISON FOR PREACHING THE GOSPEL.

Dr. Gilman, Secretary of the American Bible Society, has kindly sent us a photograph accompanied by the following note, with reference to the family of Señor Penzotti, an Agent of the Society, who has been in prison in Callao, Peru, since the 25th of July last :

Bible House,
New York, Feb. 4, 1891.

Dear Miss Parsons :

I have thought that you might possibly be able to use in your monthly this picture of a sad-looking group in Callao, to illustrate woman's woes as well as woman's work. The father is in prison for preaching the glad news of the Gospel ; acquitted by the court, but kept in jail because the Church of Rome, having prosecuted him for breaking the law and having failed to make out a case against him, has appealed from the verdict of acquittal. The children are not all here (in the photograph) because two daughters, of sixteen and eighteen, were in such danger in Callao without their father's protection that it was a matter of wise forethought to get them out of harm's way and send them down to Chili to school. No wonder the woman looks sad. Six months' waiting and no decision of the case. All he did was to preach the Gospel and that he did within the limits allowed by an intolerant law.

Very truly yours,
Edward W. Gilman.

Circumstances prevent our reproduction of the photograph upon this page, but if you will recall one of the saddest faces you ever saw, it is matched by that of this mother who sits surrounded by her five boys, all of them, from the little toddler up, seeming to reflect in their bearing something of the desolation in their home. Why should they not? The rabble wrote upon their house walls : "Death to Penzotti ! Death to Protestants !"

A MEXICAN CARRETA.

MR. BEALL says: It was in carts like this that the Bible was first carried into Mexico and in them is still carried to important points away from the railroads. In such carts the first girls and boys that entered our schools made their long journeys from their homes to Monterey and Mexico City. Though guiltless of iron, they make lots of music. The big cross up in front keeps away all spirits and especially the spirit of progress.

SANCITO

SANCITO (*sancētō*) is a small village two miles northwest of San Luis Potosi (*san luēs potosē*) and connected with the latter place by a line of street cars. It is the sacred shrine for our city, for most cities in Mexico have a holy place conveniently near, whether for the benefit of the horse-car lines or for the promotion of piety we leave for wiser heads to determine. Mexico City has its Guadalúpe, Zacatécas has another, San Luis Potosi has its Sancito, Fresnillo its *Santo Niño* and Monterey its *Nuestra Señora de Lourdes.*

If we take the car on Friday afternoon we shall find it filled with well-dressed ladies and their children, most of them carrying large wax candles for offerings to the saint, who is housed in a little old church. At the edge of town we cross the Santiago River, or rather river bed, as it is usually dry, but when, perchance, it has water, the stream is alive with men, women and children washing and bathing, chatting and playing. After leaving the city, we pass a sign post that says, "*El camino de la gloria*" (the way to glory) and immediately enter great fields of *maguey* that in time will give barrels and barrels of *pulque* and *mescal*; so another question arises — whether the glory is in the church or in the *maguey.*

As we draw near our journey's end, we see women — always women — in the dusty road walking on their knees, their skirts trailing in the dirt, while others spread their garments before them in token of approval of such manifest piety. It is a self-imposed or a priest-imposed penance.

In the plaza in front of the chapel is a band, with big fiddle, little fiddle, horn, drum and fife, eking out what is meant for cheerful music, while all around are small tables, with a few eatables and many drinkables while inside the chapel a great crowd of people are kneeling and crossing themselves with a fervor whose sincerity cannot

be questioned and pressing forward to kiss the foot of the cross on which hangs the miracle-working image.

All around the room are hung what are called "miracles." They are little silver images of arms, legs, eyes, horses, donkeys, cows, etc.—all votive offerings that have been promised to the saint for some cure or protection in the hour of danger. Hundreds of rude pictures painted on tin hang around the room, on which are depicted persons in every possible and impossible posture who have been saved by the power of *El Señor del Sancito.*

It is baptized paganism, for no Oriental fanatic ever trusted more blindly in the power of his idol. What better field for woman's work for woman?

M. E. Beall.

A JAPANESE BIBLE WOMAN.

She is a tiny little "lady," being of the Samurai class, gray-haired and short-haired as well, after the manner of the old women in Japan. She belongs to old Japan in everything but her religion and her white teeth; almost every other woman of her age is seen with black teeth.

Her religion came to her, she has told me, in the trying time when feudalism passed away from Japan and left so many of the soldiers and scholars without occupation and without protection of prince or Daimio, to fight the battle of life alone. It was a very sad and distressing time for the people of this class. In the old days, life went fairly easy with them, albeit there was often much fighting and chopping off of heads, with an occasional *harakiri* to perform. Their daily duties were appointed and their daily wants supplied by the favor of their lord, and without much thought of themselves, and few of the Samurai were prepared for the business of earning their rice.

In the midst of the trouble and distress that came to the M. family, one of its members, a son, was led to hear and receive the glad tidings of salvation from sin in this life and a sure promise of eternal happiness in the life to come. To the women of the family this at first was a great shock. It was not an easy thing to convince one's self that the daily visit to the temple was in vain and that trusting in the good offices of dead ancestors was useless. But gradually the truth won its way to their hearts and "no one can know how greatly we were comforted," said the little old lady.

The son became first, helper and afterward, a minister. His mother lived in his household and began the work of a Bible woman because she came to feel the need of some one to teach the little children who were too young to understand the difficult things in a sermon and the women who were too busy to go to church, or, when they did go, could not understand much better than children the strange new teaching about a Spirit God.

Any one who lived in Mrs. M's neighborhood might have seen her almost every afternoon trotting along on her little high wooden shoes, or clogs, with her Testament, hymn book and tracts neatly folded up in a square of crape, to some quiet home where the women of the family awaited her coming, or to a meeting for children in some neighborhood where children abounded—and where do they not abound in Japan? Sometimes the meeting-places were very poor and very queer. But, as she used to say, "It would not be polite to leave this for a better place after having received —— San's honorable invitation."

During one winter, I remember, we met partly in the one room and partly in the front door of a very odd little place. A space about six feet wide and four feet long, covered with a low roof and floored with beaten earth, formed the entrance. Here there was always a tiny table on which were trays of very ancient and dusty pink and green confectionery. This was the "shop." In the space beside the shop was the barn-yard and in it and the street the larger part of the congregation gathered, often crowding out the chickens and dogs. The regular attendants always climbed to the floor of the "parlor," which was also dining-room, kitchen, pantry and bedroom as occasion required. It was a three-mat room; that is, three mats formed the floor, each six feet by three. Not a very big room for a meeting, one would think, but it was amazing to see how many children could find comfortable sittings in it. I usually sat on the edge of the floor with my skirts carefully gathered up and feet somewhere down among the dogs and chickens.

Once, in the midst of a meeting, a doctress came to make a professional visit to

the mistress of the house. The latter told her tale of affliction and in a few minutes was being scientifically treated by the application of the *moxa*. In the midst of teaching a hymn I looked up, and there sat the woman with her dress stripped off down to her waist. Then the doctress stuck some little pellets of paper here and there down her spine and set them on fire. The two women chatted cheerfully while the operation was going on and the children shouted out the lines of the hymn without appearing to notice the strange sight. Mrs. M. tried to improve her opportunity by telling of the lake of everlasting burning that awaited the wicked after death.

It is a long time since Mrs. M. began her Bible teaching and it would be difficult to say how many women and children she has helped to understand something of what our God is. Only the day when all the works of men are tried will show this.

Carrie S. Alexander.

Tokyo, July, 1890.

SOME SYRIAN CALLERS.

Shall I introduce you to some of our vacation callers? It is Monday morning and I have barely finished breakfast and my morning visit to kitchen and store-room when Delight is announced. She is a Druze whom I have not seen since she left school fifteen years ago. The last experience with her was when she and her mother visited the Seminary and left, carrying off garments of one of the pupils. They were overtaken and the garments recovered. This confirmed the suspicions we never could clear up during her four years' stay in school.

She and another woman have walked from a village two hours away, carrying a basket holding nearly half a bushel of grapes and tomatoes. This is a present for which I am expected to render two or three times an equivalent. She is now a widow with three or four children. The oldest daughter, of twelve years, has just been betrothed to her cousin, who wishes to marry her at once. The mother, knowing my ideas, protests to me that it will be a great sin and she cannot consent, while I, knowing their ideas, believe she will marry the child off her hands as soon as possible. The story of her married life (happier than many) and of her husband's long illness and death is interlined with eloquent mention of one and another missionary's good deeds in her behalf; the medical treatment, medicines, dresses, etc, gratuitously bestowed upon her, are all expected to inspire me to like generous deeds. There is no question but Delight is a Druze still. Through all her two or three hours' talk I am wondering if in life's experiences the Bible truths taught her so thoroughly in school have borne any fruit. I can only hope and pray and improve the present opportunity to drop more seed. Her little boy knows how to read and I give him some illustrated Sabbath-school papers, printed in Arabic, and to herself, *Christie's Organ*, with the silent prayer that He who promises, "My word shall not return unto Me void" may yet lead her to the Cross. When she leaves I slip into her hand a coin, which she does not decline, but takes silently, either from fear of compromising herself or from displeasure that it is not larger. The relative with her instantly asks for a dress for the children. Having none to spare, "Can't I give a few yards of print?" The most cheering thing to me is, that forgetting the papers and book as she leaves, Delight turns back and asks for them before I have time to overtake her.

And who are these little children coming, in European dress, with such interesting faces, winning ways and good manners? They run to kiss you with child-like spontaneity. They are enthusiastic over "fox and geese," "go-bang," "horses in oats," like American children, and take the picture papers gladly to read at home. You address them in Arabic and some of them, from habit or preference, answer in English, which they read better than Arabic, and most of them speak very well. Ah, they are a joy to my heart! children of two dear girls who entered Beirût Seminary after I came to it, who were graduated with honor and who have made two of our most satisfactory Protestant women. One of them two and a half years since passed in triumph from earth and the other has ever since been as devoted to the motherless three as to her own three. All the little girls have learned, they have been taught at home. Their grandmothers never learned to read, except one, late in life, after her conversion. These families have come out of the Greek Church.

Eliza D. Everett.

Beirût, Syria, Sept., 1890.

OPIUM SMOKING ON BORNEO.

MISSIONS IN MALAYSIA.

" O soft are the breezes that wave the tall cocoa
And sweet are the odors that breathe on the gale.
Fair sparkles the wave as it breaks on the coral
Or wafts to the white beach the mariner's sail.

" The forests are brilliant with gay, glossy plumage
And flowers deck with splendor the mountain and lea ;
But the shadow of death o'er the whole scene is lying
And Satan is lord of these isles of the sea."

A GENERATION ago, the little children of a district school in the old town of Northampton, Mass., used to stroll at occasional recess times (as perhaps they still do) under the solemn pine trees of the neighboring graveyard, and there, a few feet from the spot where the dust of David Brainerd and of Jerusha Edwards lie side by side, they used to pause before an upright marble and, with thrills of awe, spell out the inscription :

IN MEMORY
OF
REV. HENRY LYMAN,
A MISSIONARY
OF THE AMERICAN BOARD,
WHO, WITH HIS ASSOCIATE,
REV. SAMUEL MUNSON,
SUFFERED A VIOLENT DEATH
FROM THE BATTAHS IN SUMATRA,
JUNE 28, 1834,
AGED 24.
" We are more than conquerors."

To some, at least, of those childish minds this was both an elementary and indelible lesson in missions. That stone without a grave ; the family name familiar to their streets and the strange names not yet reached in their geography ; the mystery surrounding that word " violent " and the triumphant text : all blended in first suggestions of a " call far hence " and a call to " count not life dear."

That inscription tells all that the Church in America ever did for Sumatra or, except in the Straits Settlements, for all Malaysia.

The Batta Country has long been under Dutch rule, and for twenty-eight years the Rhenish Missionary Society of Barmen, Germany, has been preaching the Gospel with success to a formerly cannibal people. They report in 1890 more than 13,000 baptized Christians, thirteen stations and fifty-six outstations. Within a year, an English lady, self-supporting, has joined the mission, their first unmarried lady.

By Malaysia we mean the Malay Peninsula, which constitutes the southeastern point of Asia, and those islands of the archipelago lying between the Peninsula on the west, the Philippines on the north and New Guinea on the east. Chief of

them are: Borneo, as large as France; Sumatra, as large as Great Britain; Java, as large as England and with a population of 18,000,000; little Singapore, and Celebes the most beautiful of all. The latter oddly-shaped island contains the important Mohammedan town of Macassar in the south; a mysterious interior where the dangerous Horaforas live and the head-hunting Turaju tribes; and the northern district of Minahasa, which has been Christianized through the patient labors of the Netherland Missionary Society. Interesting testimony to their work is given by a naturalist who went to Celebes to catch butterflies and skin birds, and whose enthusiasm is oftener kindled by Ornithoptera and Diptera than by the human species that he meets. "Down to the year 1822," he says,* "these people were thorough savages. They were head-hunters, said to be sometimes cannibals. Human skulls were the great ornaments of the chiefs' houses. Strips of bark were their only dress. . . .

"Just opposite my abode in Rurukan was the school-house. The school-master was a native, educated by the missionary at Tomohon. School was held every morning about three hours, and twice a week in the evening there was catechising and preaching. The children were all taught in Malay. They always wound up with singing, and it was very pleasing to hear many of our old psalm-tunes, in these remote mountains, sung with Malay words. Singing is one of the real blessings which missionaries introduce among savage nations whose native chants are almost always monotonous and melancholy. The missionaries have much to be proud of in this country. They have assisted the Government in changing a savage into a civilized community in a wonderfully short space of time. Forty years ago the country was a wilderness, the people naked savages. Now it is a garden, worthy of its sweet native name, 'Minahasa.'"

The Dutch have governed in these parts (somewhat harshly it is thought) for nearly 300 years and in the seventeenth and eighteenth centuries their East India Company made a business of establishing churches and introducing religion, along with commerce, to the Islands. That was the trouble. It was too much a *business*. Religion was too perfunctory a thing and conversion was too much a formality to much affect the hearts of simple aborigines. Still, as long ago as 1701, Dutch missionaries conferred the great blessing of a completed translation of the Bible into Malay and it was published in both the Roman and Arabic characters. With the better ideas of this century, several missionary societies of Holland have been active in Malaysia and they report about 100 missionaries in all and 250,000 Native Christians. The Utrecht Mission is in the Moluccas. The Dutch Reformed Society, which in Holland means Presbyterian, has a flourishing mission in Middle Java, with forty to fifty Churches.

In connection with Javan Missions, there was once a bit of woman's work done which has not been often narrated. Many have heard of Miss Aldersey,* an English lady who went to China at her own charges and established the first school for girls at Ningpo: but few have known that previously Miss Aldersey lived five years in Java, teaching a school of thirty Chinese girls, several of whom became Christians. Miss Aldersey sailed in 1837 for China, but being forbidden to enter that country, turned aside temporarily to Java.

The British and Foreign Bible Society has been for eight years at work in Malaysia and now puts from 30,000 to 40,000 copies of Scriptures or portions into circulation annually. They are in twenty-eight languages,† of which the predominating are Chinese, Tamil and Malay, the latter being the ruling tongue, the *lingua Franca*, though not the most widely-spoken language, in all the Indian Archipelago. An Agent of this Society said, in Exeter Hall in 1888, that he knew a place in South Sumatra that had been asking for a Christian missionary for forty years and that interior Borneo had never been trod by the foot of a white man. "Month after month," he says, "we see bands of missionaries *passing us*, going to China, but not one coming to preach the Gospel to the millions in Malaysia."

Dr. A. P. Happer, of Canton, also points out ‡ North Borneo, which is under British rule, as a portion of the earth still untouched by missions. Mrs. Peoples, our missionary at Lakawn, wrote from Singapore, in 1888, of the Melanese: "They

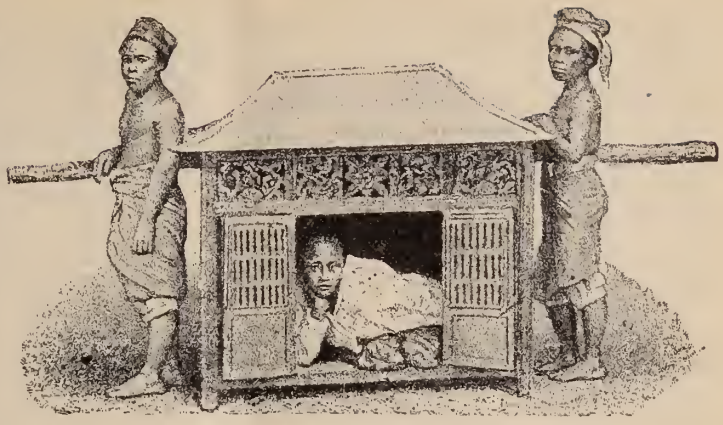
* See *The Malay Archipelago*. By Alfred Russell Wallace, pp. 250, 251, 260, 261.

* Mrs. Leaman pleasantly alludes to this lady in WOMAN'S WORK, March, 1889, p. 67.

† There are said to be 200 dialects spoken on the Malay Peninsula.

‡ In *Missionary Review*, April, 1890.

are a fine race, much like the Laos. There are 50,000,000 in this vicinity. Siamese is spoken in the northern part of the peninsula and it is the desire of Mr. Dunlap's heart to extend the line of our stations in Siam to reach these people." The only English-speaking Protestant missionaries in Malaysia outside the Straits Settlements* are the High Churchmen, of England, who have a bishopric among the Dyaks off the west of Borneo at Labuan.



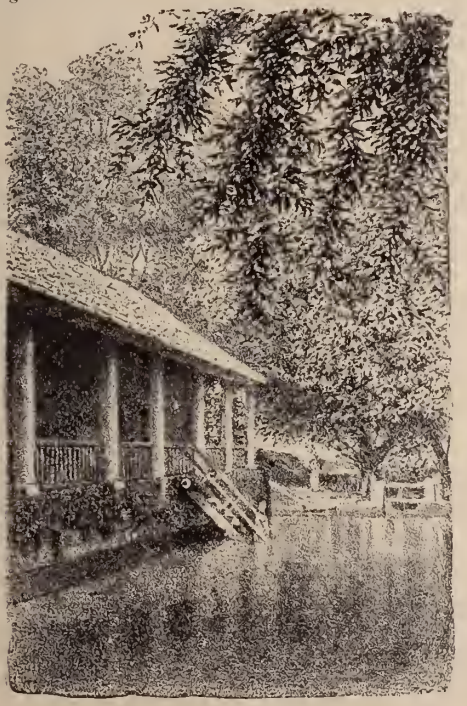
JAVAN LADY GOING TO THE BATH.

The same reason that detained Miss Aldersey at Java led several of the early China-bound missionaries, both English and American, to Singapore and probably no name in all Malaysia is more familiar to our ears. Singapore is ninety miles from the equator, on an island separated from the southern point of the Malay Peninsula by a narrow strait, and is as cosmopolitan a city as Bombay or Constantinople. Bishop Thoburn says of it:

"In this bright little world, where no barren sands are ever seen, no leafless forest or frozen stream or blighted fields are ever known, it almost seems as if the earth had escaped its curse." And Singapore ought to know the Bishop as well as he knows Singapore, for under his lead our Methodist brethren have, since 1885, been making an impression on this great city of 200,000 people. Their first and, for a long time, only missionaries here were Rev. W. F. Oldham and his wife, who, as the writer of this well knows, are sure by their self-denial, their human sympathy and Christ-like devotion to win a way for the Gospel wherever in the world they are. Mr. Oldham began preaching in English and the result is a Church of nearly 100 members, with the Christian observances so sadly needed by European waifs here. He was Chaplain to English troops and he opened an Anglo-Chinese school. The latter grew to 360 pupils and not only, with its fees and government grants, paid for itself, but also covered a large part of the expenses of the mission, which now owns real estate in Singapore to the value of $30,000. The Chinese are to the fore here, the richest class of this most prosperous section in all the East. Chinese merchants of Singapore contributed £10,000 to the famine fund of North China, last year.

The mission has been reinforced by two American families, two single men and one lady, Miss Blackmore, from Australia. She teaches Chinese women and girls and has also a school of over twenty Tamil girls, for which nearly the whole expense is borne by a Tamil merchant. A Tamil Church has been organized and the mission has also a Malay branch This

* *I.e.*, Singapore, Malacca, Penang, Wellesley on the mainland, and other small possessions. All belong to England.



HOT BATHS OF JAVA.

is the only American mission in Malaysia.

Besides the mosques, Hindu temples and joss houses of Singapore, there is an English cathedral, a Roman Catholic church and an English Presbyterian church. Two ladies connected with the latter mission are working, the one in Malay, the other in Chinese. The latter reports finding a large company of Chinese women and children, every one drunk, at a country house. This class are also notorious gamblers.

Another piece of woman's work in Singapore is "The Sailor's Rest," which has been carried on for years by two English ladies. From one of them, Miss Cooke, comes the incident with which this sketch shall close. A Chinese girl in Miss Cooke's school had some friends in Deli, Sumatra, where are neither missionaries nor teachers. These friends became believers, through their Christian daughter at Singapore, and held a service of reading and prayer at their house every Lord's Day. Four Chinamen were attendants and became converts and also a woman whom the hostess nursed *and baptized* in her last illness. I asked her, "Do you believe in the Lord Jesus?" "I do." "Then I baptize you in the name of the Father, the Son and the Holy Ghost," and she sang "Rock of Ages" in the dying woman's ear. "I have seen the Lord," said the woman, and passed away. "And I," said the other, "commended her spirit to God."

MISSIONARY MOTHERS.

I WISH some one would write a sequel to "Missionary Mothers" in *The Church at Home and Abroad.* I will tell you a story to illustrate, but you must never reveal the names. [Oh, no!—ED.] Some thirty-six years ago Mrs. —— of the —— Mission, then a young missionary, took hold of work with vigor, learned the language, started a school for girls and a class for women. Some of her neighbors pitied her "poor little neglected Walter" so much that they went to call upon and remonstrate with her for neglecting her child and risking her health in this way. They found her busy with a class of women and Walter busy with his toys in the corner beside his mother, and she looking so well and happy they left their lecture unspoken. "Poor little neglected Walter" is to-day one of the most useful and honored missionaries in all Asia. This is a true story and no uncommon one in the missionary life. The wisest and best mothers are good missionary workers. While they cannot do so much work, nor the same in kind, as ladies without children, they can be as truly missionaries and do many things which others cannot.

Julia B. Mateer.

A PRIZE OFFERED.

SINCE our Home Department of this issue was in type, we have received some interesting information which would have been placed there instead of here, had it come in time.

It authorizes us to offer a prize of twenty-five dollars for the best communication suited to the Home Department of this magazine, which shall be received before the first of June next. The following conditions are ordered:

The character of the article shall be such as to inspire interest in the work of women for foreign missions.

Each manuscript shall be signed by a fictitious name and be accompanied by a sealed envelope marked "Prize" and bearing the same assumed name upon its face, but inclosing the true name and address of the writer.

Manuscripts shall not *exceed* 1,800 words and should be addressed:

The Editor of Woman's Work for Woman,
53 Fifth Avenue,
New York City.

We have received this favor, as we like to have our readers know, from an all-sided friend of missions, who but lately made a similar provision for the best leaflet to be issued by the Woman's Executive Committee of Home Missions.

SINCE the "Letters" were in type, one has been received from Mrs. Good, dated Ogowe River, West Africa, December 2, 1890. She says that Mrs. Ogden's loneliness at Angom has been relieved by the arrival of Mr. Marling and the Bannermans. "Mr. Good has made one boat journey of eight days down the river and next week goes again."

LETTERS FROM THE FRONT.

MEXICO.

THE SALTILLO SCHOOL.

MISS WHEELER wrote from SALTILLO, Nov. 25, 1890, on the eve of the annual long vacation:

It is too cold to keep the school open during December and January without fires and fires are a great expense. We shall commence again in February, 1891, and keep open until December, with perhaps a week or two for rest in between. Not a great amount was paid for tuition, no one paying over $8 for the whole eight months. We hope to do better another year. It was necessary to supply very little clothing and the parents paid traveling expenses to and from the school. This is some advance on former years. We had many apprehensions of difficulties before we opened last April, but, somehow, they have not been very great.

Public examinations last week were attended by parents and friends. Our room was filled with listeners and the applause showed appreciation of the effort made by the girls. They sang, in closing, the National Hymn, with Mexican and United States flags draped on the wall behind them. At the first words the audience cheered. They were thirty girls, large and small together, with faces bright and happy. Their dress was simple but becoming, and bits of bright ribbon made them look dressed up, though many wore calicoes which had been in use all the year. We feel like often thanking the ladies who sent the piano and organ. Musical instruments are a luxury in Mexico, we know, yet how much they add to our work. I think you may call the Saltillo Normal School an established fact. Let us pray that it may be sustained and strengthened. Trust and courage are strong within me, for "underneath are the Everlasting Arms." We are both very well.

INDIA.

THOSE SABATHU LEPERS.

MRS. JOHN NEWTON, Jr. wrote from ALLAHABAD, Dec. 23, 1890, having just received a proof of the leper picture which appeared in Jan. *Woman's Work*:

What a crowd of slumbering memories the picture awakened! Not only are the two white faces familiar, but the poor, disfigured ones between are almost equally so.

Next but one from Dr. Newton stands Sewak, who for seven years was a constant and intense sufferer. With his poor bandaged stumps of feet he hobbled day after day to the room where we had prayers and refused an operation which might have given him a little relief because he could not get out to prayers after it. When I was about to leave Sabathu, he said to me: "You are going home to be with your children; help me to go to see mine once more." So I sent him over the hills, a few days' journey, fearing he would never return and he never did. Whether he died on the way or lived to see his children I do not know.

Further on (in the group), also standing, is Phalla, who was a light shining in a dark place. He was always first to tell new-comers of Jesus and to urge on all their need of Him. He fell asleep like a child one day and was sorely missed.

A little beyond is Dakhju. She was in the asylum when we went to Sabathu in '65 and is there still, I think, and still far from Christ.

The receipt of the picture was closely followed by a visit from Mr. Bailey* who stands opposite my husband in the group. He comes to India at stated intervals to inspect work for lepers.

PERSIA.

MISS MARY VAN DUZEE wrote from OROOMIAH, Oct. 7, 1890:

. . . This is a lovely day and I wish you could come in and dine with me. Dinner is nearly ready. Shall I tell you what I would give you to eat? You know I am providing for others to take their meals with me. I would set before you mutton steaks, potatoes, rice and tomatoes, with a melon for dessert. My bread was in wheat, just brought from the threshing floor, last Monday week and after I purchased the wheat it was all picked over carefully and sent to the mill and by Friday night was ready for bread.

MILLING AND SUNDAY.

We are all in the midst of fall work. This year I am to take charge of the boarding department of the

*See Jan. *Woman's Work*, p. 1.

Seminary, to relieve Miss Melton. The girls will gather next week, so we are as busy as bees, cleaning house and getting in stores. The wheat is in the mill and the donkey loads of flour are sent home several times a day. The milling for a family of over eighty takes about eight days and nights. The mill is owned by Mohammedans, who do not respect the Sabbath, so we were obliged to pay for the mill on Sunday and thus obtained the privilege of locking it up until Monday morning.

My own little Moslem girls are waiting very impatiently for their school to open. I think there will be fourteen or fifteen. One of them was telling of the struggle she had to keep the Sabbath. Her father, who is away for a few weeks, sent home to have a new shirt made as soon as possible. She and her mother worked at it two or three days and Saturday came while it was yet far from finished. She worked hard all Saturday, knowing that her mother would require her to sew on Sunday if anything remained. Night came and still there was much to do, so she sent to the shop and bought a candle and in spite of the remonstrances of her mother about burning the candle for nothing when she might sew by daylight in the morning, she sat up and worked until nothing remained but the buttonholes. We can scarcely imagine the little daily trials of one who tries to keep the Sabbath in a Moslem home.

SOAP TO SELL.

Two Moslem women called and said they had two little girls they wished to send to school. I was rejoiced, but my joy was short lived, for the next moment one said she had some nice soap she wished to sell. Then I knew that the first errand was only a show of friendship to make us more willing to buy soap. It is an impossibility to teach the people to disconnect a desire of worldly gain from a show of accepting the truth. They seem to feel that just as soon as they begin to come to the Bible class we must take them up and do for them pecuniarily. We are always wary of new-comers until they are tried. Those who have been with us the most are learning, but still I find that many will come a few times to Sunday meeting and then begin to ask for help.

JAPAN.

A NEW STATION.

MRS. AYRES, who went to Japan in the fall of 1888, wrote from KOBE, Nov. 13, 1890:

I have been awaiting a favorable opportunity of telling you the news which this letter contains, viz.: that Mr. Ayres and I, Miss Cuthbert and our latest arrivals, Mr. and Mrs. Doughty, have been asked by the Mission to open a new station at Yamaguchi, a city some eighty or ninety miles further down the Inland Sea than Hiroshima, and a three hours' ride by jinrikisha from the sea coast. The Doughtys cannot join us until next fall. It seems quite an undertaking to us who are so inexperienced, especially as Christians there are anxious for a girls' school and the prospects now are that I shall have to do most of the English teaching for this year, at least. I hope soon to start a Sunday-school and the thought has come that perhaps you may know of some school which has used picture rolls illustrating the life of Christ and now would be glad to send them out to us. Picture language is the same, you know, all over the world and we find such things very helpful. Even grown people will come in from the street to see the pictures and hear them explained.

We have been here since September 13, waiting for a passport which will allow us to live in Yamaguchi and it has not yet reached us. In such things China is in advance of Japan.

WAYSIDE OBSERVATIONS.

During a ride of one hundred and twenty-eight miles to Kanazawa (in August to mission meeting), we seemed to be passing through villages almost as much of the time as we were out of them. Indeed, every little widening of the road-way which ran between the mountains and the sea seemed to contain a fishing village, the small boys of which were very much delighted with Mr. Ayres's bicycle and followed it, a dusky, flying troop, clad, for the most part, in nature's garments only, as far as their strength would permit. On our way I occasionally saw a new temple, in all four or five, which had recently been built; it may be that the activity of the Christians has aroused the Buddhists in that region. Where we live it is no uncommon sight to see them neglected and falling into decay. . . . After this, please address my letters to Yamaguchi.

MISS GARVIN, so long the successful Principal of the girls' school at Osaka, has been released, at her urgent request, in order to give herself to evangelistic work. She writes from HIROSHIMA, Dec. 9, 1890:

I am glad with all my heart that the Osaka school is provided for, for another year. I count it among my own particular "benefits" because I had a little share in asking our Lord for this and He has answered and given us what we desired; so we have both the gift and the sweet assurance of prayer answered — two large benefits. . . .

EXACTLY THE WOMAN NEEDED.

I have been here, with a Bible woman to assist, for a little over two months. She is about twenty-two years old, has been a Christian seven years and was baptized in Kochi. While there, she lived out of town, twelve miles from the church. She used to rise and prepare her own breakfast, while the household was still sleeping, and start for the nine o'clock Sunday service before daylight, walking all the way. Last spring she came to Osaka to enter the Bible school of Rev. Mr. Wada, Pastor of the North Church, and

there I first met her, in my classes. She is exactly the kind of woman I need for this work.

Since coming to Hiroshima we have had opportunities for visiting such as I have seldom found before. We go out together every day excepting when we have meetings. The Christians keep us informed as to where the "want-to-hear" people are; and so we are able to turn the subject of conversation upon the Gospel wherever we go. We are never expected to make a call less than an hour long, in fact the formalities demand at least twenty minutes, and then we have the rest of the time for real Bible talk. I have been surprised, yes, really surprised even after all your prayers and ours, to find so many willing hearers. We have also regular Bible-study meetings at the house and church. Sunday afternoons the Christians are in the habit of bringing their non-Christian friends here to be taught; so that scarcely a Sunday passes that we have not an opportunity of telling the Old Story to some one who hears it then for the first time.

MISS MCGUIRE, who with Miss Haworth has charge of the girls' school at OSAKA, wrote from there Dec. 10, 1890:

The school year opened in October. So far our work has moved on smoothly. The clouds seem to "break in blessings on our heads." The school is not large, but there is an excellent spirit among the teachers and pupils and we have frequent evidence that our dear girls are developing Christian character.

In addition to the regular course, Miss Haworth superintends a school of thirty children gathered up in the neighborhood and has charge of a Sunday-school in the chapel, in which most of our older girls have classes. One girl is helping me in a Sunday-school which we organized a few weeks ago in a new preaching place near. I have a Bible class there of Japanese young men. All understand some English, but I teach them partly through an interpreter. I believe some of them are earnestly seeking the truth.

INTELLECTUAL FERMENT.

Yes, the "reaction" has affected Japanese Christians. There seems to be a tendency among them to break away from the old lines of belief. Quoting from a letter received from one of the Japanese members of the Presbyterial Assembly in session at Tokyo last week: "Some urged that the Confession of Faith be entirely discarded and the Apostles' Creed only adopted; some wished to revise and amend the present Confession and still others were willing to let it stand as it is." So you see that discussion is not confined to America. There does not seem to be a single question at present there on education, politics or religion which is not in a ferment. The Treaty Revision question was defeated last year, but it is again pending. The Japanese insist that they will treat only on a basis of equality. One said to me a few days ago: "England and other countries seem to think that we Japanese are still savages like the Africans." There is some ground for such feeling and it is very galling to a people so proud, really intelligent and, in some respects, well advanced in civilization as the Japanese are.

CENTRAL CHINA MISSION.

MRS. JUDSON, of HANGCHOW, wrote, Dec. 10, 1890:

We have been very much interested the past months in an old lady who lives a long distance outside of the city. She has walked in several times and spent a number of days with the Bible woman for the sake of receiving instruction in the "Jesus doctrine" and to learn to pray. She says she has thrown away her idols and nothing remains in her house now to worship, so she is truly seeking for the one God. The last time she called she was very happy and anxious to learn more.

A GREAT FIELD CLOSE AT HAND.

At present a number of missionaries living here are spending most of their time itinerating in the country. One returned a week ago from a tour through fifty or sixty villages. There are many who have never heard the name "Jesus"; they always ask, "Who is He? Where does He live?" Out of the sixty villages mentioned, about forty-eight, containing inhabitants varying from two hundred up to one thousand, had never heard the name "Jesus" and had no idea what the missionary was talking about. Many think it means a certain kind of vegetarianism because a character in the name "Jesus" has the same sound as in the word for vegetarianism. These people who have never heard of Jesus live about thirty miles from the city of Hangchow. The field is so large. My heart is so much in sympathy with these poor, perishing souls that I feel a very urgent plea must be sent to the many in the home land who perhaps do not begin to realize how much they are needed in China and right here among us.

A day or two ago, Bishop Moule, of the Church Mission, residing here, received a letter from two Tartars in which special inquiry was made concerning Jesus and this religion, which they thought superior to their own. We hope this may be the beginning of a good work and that these two men may be led by the Spirit to know Jesus. It is twelve years to-day since our first arrival in Hangchow and I hope to spend many more, indeed my lifetime if God permits, among these people.

SIAM.

The two letters following are from missionaries who left America last September.

MRS. SNYDER wrote from BANGKOK, December 3, 1890:

Of course you are interested in knowing how we like our new home. Well, I must say Siam is a

beautiful country and we enjoy living here. We had made up our minds before we came to like it, even if things should not be exactly satisfactory to us, but I find nothing here to cause regret or disappointment.

One afternoon last week, accompanied by Miss Eakin, I visited the people who live here on the compound. We had talked over the matter of starting a primary class in the Sabbath-school. We found quite a number of mothers, who received us cordially, according to their own custom. The houses are built of bamboo and covered with thatch made from the leaves of the banana tree. They are set up on posts and are reached by a rude ladder. When the women saw us approaching, they took a broom and swept a little place on the floor for us to sit down. They have no chairs nor stools of any kind. I had on a white dress and hesitated about taking such a seat, but not long, for I felt awkward standing up with my head touching the low ceiling.

Of course Miss Eakin did all the talking. I had studied up some words to use, but they did not seem to fit into the conversation, so I kept quiet and smiled at the children. Next Sabbath we had a class of seventeen boys and girls. They seemed crowded in the chapel, so after opening exercises we took them up on the veranda. The children are very interesting and some of them quite pretty. We taught them to sing, "Jesus loves me, this I know." I can help teach the hymns, as I read a little. The more I study Siamese, the more I realize how much there is to learn before we can teach.

We have a sewing class for the school-boys in the afternoons. I have learned the names of all the sewing materials and get along nicely. We teach them to make and mend their jackets and do all kinds of plain sewing.

Miss L. J. Cooper wrote from Ratburee, November 15, 1890:

We only arrived here yesterday morning from Petchaburee, where we had been ten days. We are to be here until mission meeting and then shall be definitely assigned to what we hope to make a permanent home, wherever it may be.

But I have plunged into the very midst of our brief experience in Siam, instead of conducting you logically and systematically from the time of our arrival. Just a few words, then, about our journey. We had very little calm weather to Japan, but no severe storms, except just at the start, when we met quite an equinoctial gale for two days.

We were a very congenial company, twenty-five missionaries on board, nineteen of them our own people. At Yokohama we said good-bye to fourteen, and at Hong Kong to four more, leaving our seven, the perfect number, for the short trip down the coast. We made quick time to Bangkok, reaching the city Sabbath evening, October 26. We were thus thirty-three days out from the "Golden Gate," allowing for the day which we drop in coming westward across the Pacific. I believe only one other party has come so quickly in the history of the mission.

LANDING.

The low shores of Siam were in sight Sunday morning when we came on deck. About three in the afternoon, we crossed the sand-bar, marked by buoys on either side, and entered the river. At Paknam, the custom-house officer came on board. He had a neat row-boat, manned by Siamese in uniform and carrying the flag with its white elephant. Here we passed a fort on a small island and a *wat* on the other.

We saw many of the yellow robes which are the sign of priesthood. They are of every shade from the palest salmon or canary color to the brightest orange or the dullest old gold or dirty brown.

Time fails me to tell of our first glimpse of banana trees, of buffaloes, of rice fields, of cocoa palms, of every wonder of nature. As we caught a glimpse, across the country, of Bangkok, still at a distance, it looked like an American city with churches and spires pointing skyward. The reality does not bear out the first impression, but we hope for a time when such will be the case.

We halted in Bangkok only four days, which were filled with business, shopping, arranging our accounts with the treasurer, visiting the schools and meeting the workers and some other foreigners.

IDAHO.

Miss S. L. McBeth wrote from her "Theological Seminary" at Mt. Idaho, Jan. 14, 1891:

This winter my pupils and their wives are happy in having what I have wanted ever since we removed to Mt. Idaho, but was unable to get until now, *i. e.*, a teacher for the wives of my pupils — a Mt. Idaho lady whose husband's death left her free for such work. I could only get help in teaching them in domestic matters before. But they need a knowledge of books, too, to fit them to be "helpmates" and not "drawbacks" to their husbands and for their own sakes also. Some of them were pupils of my sister at Kamiah.

You know that the Nez Percés have been given "land in severalty" the past year. All the Kamians have taken up their new farms and Miss Fletcher expects to return to the Reserve in the spring to finish allotments at Lapwai. Miss Fletcher has been such a help to the cause of the Master among the Nez Percés and such a comfort and help to their missionaries.

My pupils went down to Kamiah at Christmas to help in the week of religious services always held during the holidays. A Christmas tree made glad the hearts of the little ones and their parents and God's Spirit was present in their meetings.

HOME DEPARTMENT

MONTHLY MEETING.—*March.*

Scripture Text, 1 Cor. i., 9.—God is faithful, by whom ye were called into the fellowship of his Son, Jesus Christ.

Scripture Reading. 1 Cor. i., 21–31.

General Topic—Our Missions in Mexico and Guatemala.

"The day is dawning for Mexico, but, oh, how many are the elements and how difficult the problems involved in the regeneration of a people lost in sin and corrupted by the false teachings and practices of an apostate Church!"

The two Missions in Mexico, the Stations and Missionaries. How are our Missionaries in Mexico chiefly employed?

Eagerness of the people to hear the truth, as testified by journeying ninety miles to attend a service. Incidents of a tour in Guererro; a church building nearly completed at Ahuacuatitlan, so lately the scene of martyrdom; at Chilpancingo; welcomed by the Governor of the province. Development of self-help in spite of poverty. Faithfulness and efficiency of Mexican pastors settled over small and struggling Churches.

Tour in Michoacan; visiting twenty-three sub-stations; contact with the native races; their cordial response to the teaching of the Gospel. Annual Missionary Conference held at Saltillo; subjects brought before the Conference. The Theological Seminary; at what place, under whose care? Mention work upon a new Spanish version of the Bible.

Report from the two boarding schools for girls. Tell of the day schools; of seed sown at Monterey bearing fruit; girls' schools of other Societies.

The work at Zacatecas, at San Luis Potosi; at Saltillo; at San Miguel del Mezquital.

Religious condition of Guatemala; our missionaries there; work on church building delayed; prediction of priests concerning it. Itinerant work. Report from girls' school.

(For all the above, refer to Annual Reports of the several Boards, also to *W. W.* and *The Church* for March, '90.)

Letter from Saltillo (*W. W.*, May, '90). What some Mexican girls have done (June). Fierce persecution at El Carro (Aug., p. 1). Notes from one of our Directors (Oct.). Letter from Saltillo (Dec.). The Senior Class in Mexico City (p. 2, Jan., '91).

A House of Worship dedicated at Saltillo (*The Church*, April, '90, p. 351). Other societies at work in Mexico (June, p. 495). A visit to the Tabasco churches (Aug., p. 133). Dedication of church at El Carro (ditto, p. 173).

Holy Week at Guatemala; crowded attendance at our chapel. Hopeful work begun at Las Nubes. Encouraging news from Quezaltenango (*The Church*, Sept., p. 233). Anxiety about the mission in Guatemala (p. 301, Oct.).

Mexico; a historical retrospect and a word as to what has been accomplished. Guatemala; beginning of missionary work there, etc., etc. (Refer to *Miss. Review*, March, '90). The Native Languages of Mexico (March, '90, p. 218). Desirability of establishing missions to the native races. Anent the Aztecs (Jan., '91).

E. M. R.

OINTMENT POURED FORTH.

The treasury of one of our Woman's Boards was lately enriched by a gift of $200 which, according to the donor's wishes, has been divided between an orphanage in India and a school in Persia. From a letter written by the treasurer who became the medium of this gift, we learn the facts which add not a little to its intrinsic value.

The giver was naturally interested in an orphanage, because, although in humble circumstances herself, she had been the originator of an Orphans' Home in this country.

She gave her offering the form of a "memorial" to those liberal and able women who both were her supporters in this beneficence and afterward, "when she, a soldier's widow, became crippled and incapable of supporting herself, took care of her and left this care a legacy (nobly executed) to their daughters. Most persons in her place" the letter goes on to say, "would think it madness to give away so much money, but her enthusiastic, fervent piety, which never weakens, prompts her to pay this into the treasury of Him who has been so faithful to her. No arguments of less trusting friends have any effect upon her."

The entire sum was received as arrears on this woman's pension as a soldier's widow. Is it not right that Boards and Institutions receiving such gifts as this should appreciate and carefully use them as stewards of what is sacred?

LOVE'S GIFT.

JAMES I., 5.

How sweet, dear Christ, thy promise, when
We cannot shape our lot—
Thy wisdom waits for those who seek,
And Thou upbraidest not.

Oh precious comfort, in our need
To choose, not knowing what,
To have Thy wisdom's heavenly meed,
And be upbraided not.

E'en those who love oft chide our lack,
Their counsel bears this blot;
Thou fold'st Thy gift in this dear grace,
That Thou upbraidest not.

O Strong and Wise, of whose sure word
No will can break one jot,
How flawless, how divine the gift,
Where Love upbraideth not!

K. H. J., Chicago.

OUR THANKFUL BARRELS.

When the "thankful barrels," as they have been dubbed by our youngest member, were distributed I was delighted with the idea. It seemed a beautiful one, this counting our blessings as the Romanists do their beads, each penny representing a grateful uplifting of the heart to God for His goodness and mercy. It seemed a good thing to leave off crying, "Give, give," and return thanks for that already given. Not that the spirit of thankfulness is necessarily lacking when our praise takes the form of petition, but rather, I take it, we are like the figure in the well-known picture, "Rock of Ages"—we are so full of needs and feel our weakness so much, that we keep on simply clinging and never dare to stand erect, clothed with God's strength, upheld by a sense of His faithfulness and to sing with David, "Oh, give thanks unto the Lord, for He is good, for His mercy endureth forever." "I will praise the name of God with a song and will magnify Him with thanksgiving."

There is a penny in my barrel for the contentment early instilled by a mother whose serene spirit always found, amid many trials, something to be thankful for. She is a firm believer in the divine law of compensation and whenever, as a child, I was tempted to envy or covetousness, she quickly asked if I would be willing to take the ill-health with the wealth of this one; or the shame with the lot of that one; or the mental blindness of another whose lot seemed all brightness, only dimmed by discontent. There was another member of our household whose blessings were always in the past tense and pensive mood. There were no present or future forms of her verb "rejoice." The two object lessons, so different in kind, constantly before us, served to develop in my heart a spirit of content for which I have many times had cause to be thankful.

But there is no room in the spiritual world for self-complacency. I have found during the year that has passed that I had judged the spirit within by a very low standard, taking mere contentment as the acme of growth in that direction. I was looking down from the first rungs of the ladder and pluming myself on the heights gained, instead of looking upward to the pinnacle from which we hear the voice of Paul ringing out from behind his prison bars in a song of triumph which neither stripes, nor disease, nor Roman soldier can suppress—"Rejoice in the Lord alway, and again I say rejoice." * * * "I have learned in whatsoever state I am therein to be content."

The barrel has turned my thoughts in such directions many times and it seems to me it would be a good thing to have these barrels every year. Not a day is without its blessings, which make themselves seen to the blindest or busiest of us—some merely negative, like Mrs. Pickett's "wasn't born a cannibal," some positive, like health and all the chain of advantages which we are apt to take as matters of course, never thinking of them until one morning we find that a single link has been broken in the night and its absence makes us realize how large that one benefit was in our life.

Above all, there are the spiritual blessings. I wonder how many of our pennies have been dropped in for the faith which proved sufficient for some great need; for the trust which kept our hearts as we walked through danger; or the insight given us into God's plans which makes us ready to receive the bitter with the sweet—sure that whatever He wills is for our good.

I once heard of an old lady who was afflicted with rheumatism, but through all her pain found cause for thankfulness. At last the disease had progressed so far that she lost all power of motion, except in one finger. When her pastor called to sympathize with her in this new affliction, she exclaimed: "Oh, I am so thankful that I

can still move my finger—I can turn the leaves of my book without having to be read to by others."

When we have reached such a state of mind we can afford to dispense with our "thankful barrels," but until then let us have them every year, that we, as well as the Board, may reap the benefit.

Estelle R. McVickar.

Mt. Vernon, N. Y.

WHAT ONE DOLLAR WAS PERMITTED TO DO.

A New York lady sent a set of Mr. Moody's *Sermons* to Rev. Robert Hume, Ahmednagar, India, for distribution. She was more than satisfied with her investment when the following explanation came back, and perhaps it may occur to some who read these lines that they couldn't do better than imitate her example.

"Of the six volumes of sermons, two were given to Rev. ———, pastor of the Church in S———, a city of 60,000 inhabitants. A short time before, some thief had stolen from this pastor's house all his books and much of his clothing. Those volumes were the beginning of a new library for a very good and faithful man who knows enough English to use simple books.

"One volume was given to Rev.———, pastor of our Church of over 300 members in A———. He cannot read English well, but he can get many to read the book to him and he needs something to enrich his mind and give him fresh thoughts and illustrations, as his Church has many intelligent members and our Marathi literature is very limited.

"One volume was given to Rev. ———, the faithful and efficient pastor in P———, who begins on Tuesday to prepare for Sunday's sermon. The Church has fifty-six members. That pastor cannot read English, but a preacher in the same town who can, fairly well, has promised to read it to him.

"One volume was given to Rev. ———, pastor of a Church of forty-five members at J———. He was elderly when he took a theological course and needs help to preach helpfully. His son, a recent graduate of our high school, promised to read the book to his father.

"The sixth volume was given to Rev. ———, pastor at W———, and the last ordained when the books came."

But, does some one inquire, *how* shall we send our books? If too large a package to mail directly, express it to *William Dulles, Jr., Treasurer of the Board of Foreign Missions, 53 Fifth Avenue, New York City*, for (and here put in the name of some wise missionary of our Board). At the same time write a note to Mr. Dulles, saying that you send such and so many books, and for whom, and that he is to forward the bill, for freight on the same, to yourself for collection.

SUGGESTION CORNER.

"We are taking *The Missionary Review* this year," and that was her apology for coming into the Mission House to inquire where her own Band should send their money this year! She didn't know about the Lakawn enterprise and, of course, had never named it to her little people.

What would have been your advice to her?

A Western lady "cannot find directions as to where to send articles for publication" in *Woman's Work*. Such articles are usually sent to editors and the editor's address may be found on the cover, near the middle of the fourth page.

A Good Use for Leaflets.—One of our young workers is trying an adaptation of the familiar methods of book and magazine clubs to secure the reading of missionary leaflets. Three or four are stitched together into a neat paper cover, tied with ribbon. On the back are written the names and addresses of the members of the Band and the booklet is passed from one to another, each marking off her name from the list as she passes it on. It is suggested that after the leaflets have made the round of the Band, their contents should be discussed at a meeting. *F. U. N.*

Speaking of a member of the auxiliary who had died, they said:

"She had a sister in one of the missions, but she was as willing to give her money and her prayer to any other country.

"Seldom leaving her little ones she was

glad at heart when there was some one with whom she could trust them, so as to be in her place in our prayer meeting."

In complying with a request for extracts from her sister's letters for a missionary meeting, she wrote:

"Baby was quite sick all night, so I did not undress. Whenever she slept I made an effort to gather a few lines from my sister's letters, copying as I came across something that I thought would be of interest."

From Warsaw, N. Y., comes a protest against occupying the time of a missionary meeting with "solos, recitations, exhibitions of children," and the like. Our correspondent's words merit hearty endorsement: "Addresses of welcome and replies take precious time that should be given to those who have been invited to speak. Let the missionaries or other speakers have the first place, not the time when ladies are anxious about starting for the cars. After that, let the children and singers show off."

MISSIONARY LITERATURE IN PAPER COVERS.

Alexander Duff. By Elizabeth B. Vermilye. (Woman's Board of the Northwest.) Price, cloth, 30 cents; paper, 18 cents.

This is the ninth of the series of Missionary Annals which we have often referred to during the last year and is nothing behind its predecessors, though a more difficult subject than most of them to present in a condensed form.

Light and Shade in Zenana Missionary Life. By Annie H. Small. (J. & R. Parlane, Paisley, Scotland.)

A little book of less than a hundred pages, compiled from the very sweet and artless letters written by a missionary of the Ladies' Society of the Free Church of Scotland.

John G. Paton. Parts I. and II, paper covers, 5 cents for the two. (Women's Board of New York.)

These are the beginning of a series called Missionary Heroes, and so much good missionary fuel in such small compass cannot often be found.

The New "Wide Awakes" and *How the Pennies Grew* are capital leaflets, published by the Friends' Union. Ordered from M. M. Haines, Cheltenham, Pa. Two cents each; 20 cents per dozen.

Woman's Work in the Far East. A semi-annual magazine of nearly 100 pages, published by a committee of missionaries of different denominations in China. The first number is very promising. Subscription price, 50 cents. Address Mrs. G. F. Fitch, Presbyterian Mission Press, Shanghai, China.

Woman's Organized Foreign Missionary Work. A well-printed leaflet of 19 pages. Price, 5 cents. (Woman's Board, 1, Congregational House, Boston, Mass.)

This is almost an exact reprint (by permission) of the summaries of woman's societies published in this magazine in 1889 and, although statistics change every year, is a permanent guide in several directions and in a handy form.

The Books of the Bible Analyzed. By Rev. A. Schultze, President of the Moravian Theological Seminary. (W. H. T. Frueauff, Easton, Pa.) Paper. 21 cents, postpaid.

A trustworthy hand-book for Sunday-school teachers and others.

The New York Independent, Jan. 29, contained four pages of interesting matter upon missions.

A Crisis in Indian Affairs and other timely publications have recently issued from the office of the Indian Rights Association, 1305 Arch Street, Philadelphia, Pa.

Seven Ways to Help the Indians is the admirable address of Mrs. Quinton, President of the Women's National Indian Association. Send for the leaflet to the Secretary, Miss Helen R. Foote, 2105 Spruce Street, Philadelphia.

SINCE LAST MONTH.

Departure.

February 11.—From New York, Rev. Thomas Tracy, returning to India. Mrs. Tracy and the two children remain in Wooster, O.

Marriage.

January 15.—At Lake Forest, Ill., by Rev. J. G. K. McClure, D.D., assisted by Rev. Arthur Mitchell, D.D., William Dulles, Jr., Treasurer of the Presbyterian Board of Foreign Missions, and Miss Sophea Rhea, youngest daughter of Mrs. Sarah J. Rhea and the late Rev. Samuel A. Rhea, of the Persia Mission.

Death.

January 4.—At San Luis Potosi, Mexico, the little son of Rev. and Mrs. M. E. Beall.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

The Twenty-first Annual Assembly of the Woman's Foreign Missionary Society (Philadelphia) will be held in the *Third Street Presbyterian Church, Dayton, O.* (Rev. A. Willitts, D.D.), Wednesday and Thursday, April 29 and 30.

According to the By-Laws "one delegate may be sent from each Presbyterial Society, each Auxiliary Society, each young people's Branch or Band." While the ladies of Dayton acquiesce in the action of the Society by which it was decided that delegates should pay their own expenses for entertainment at hotels or boarding-houses, they extend a very cordial invitation to all delegates who will accept their hospitality.

All applications must be made, not later than *April 15, to Mrs. John H. Winters, 133 West Third Street, Dayton, O.*

Information with reference to reduction in railroad rates will be given in the April magazine.

DO not forget that the Treasurer's books close *April 20* and that we are hoping that the final report will show the advance of $9,600 that our President's circular letter asked us to aim for. We would remind you again, also, of the *March Praise Meetings*, recommended in the December number of *W. W. W.*, with their extra offering of at least twenty-five cents for sending out new missionaries, and their special prayer for the home workers and Annual Meeting.

MRS. W. A. CARRINGTON, of Washington, D. C., who went to Brazil in the summer of 1890, has been adopted as one of the missionaries of this Society; also, Miss Allie McGilvary, daughter of Rev. Daniel McGilvary, for many years missionary of the Presbyterian Board in Siam, has been appointed to labor in the same land and will go with her brother in the coming summer.

ANOTHER of the earliest members of our Society fell asleep on January 20. From the very beginning of its history until within a few months of her death *Mrs. Strickland Kneass* has been a wise and faithful helper in various departments of the work. She is missed constantly by those who, working side by side with her during these years, have always trusted and leaned upon her, and many of our missionaries, remembering her as a loving and sympathetic correspondent, will feel with us that a dear friend has gone.

AMONG the things to be thankful for during the Week of Prayer were the perfect weather and good walking, that made it so easy to make our way to the place of prayer. The daily meetings at 1334 were full and of unusual interest. We were glad to welcome friends from out of town, to listen to Mrs. Howell's message from Brazil and written messages from other missionary friends, to feel ourselves in sympathy with other Christian women assembled for prayer in London on Friday, January 9, and to come very close to one another and to our Father, as "with thanksgiving" we "made our requests known unto God."

THE $1,200 given by Mrs. Wm. Thaw, of Pittsburg, Pa., and acknowledged in *Woman's Work* for October, is to be known as the Margaret Copley Memorial Fund. It is for the endowment of a bed at the Sanitarium at Clifton Springs, N. Y., for the use of invalid missionaries who may need it, the missionary to be designated by the Board of Foreign Missions.

A SHORT *Missionary Bible Reading*, made up of questions with Scripture answers, for use in auxiliary and band meetings, can be had at our rooms. Price, one cent each; ten cents a dozen.

THE following letters are ready: from Miss Greene, Oroomiah, Persia; Miss Thompson and Miss Barber, Beirût, Syria; Miss La Grange, Tripoli, Syria; Miss Wherry, Dehra, India; Miss Belz, Etawah, India; Miss Loveland, Kanazawa, Japan.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A. M. Visitors welcome.

THE Twentieth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in the Second Presbyterian Church, Rev. Dr. Orr pastor, corner Madison Avenue and Jackson Street, Peoria, Ill., Wednesday and Thursday, April 22 and 23.

Officers of the Board, delegates and friends will assemble Tuesday evening, the 21st, at half-past seven, for a general reception and for the promotion of acquaintance and mutual helpfulness in the *First* Church, corner Crescent Avenue and Hamilton Street.

Meetings will continue throughout Wednesday and Thursday, closing the afternoon of the 23d. Full directions have been sent to societies auxiliary to this Board and the railroad rates will be published in due time in the *Interior* and *Herald and Presbyter*.

WE emphasize the request to send names of delegates *promptly* by April 1 to Mrs. Ayers, 600 North Madison Street, Peoria, Ill. It is not just to our entertainers or the committees to put off until a few days prior to the meeting, the sending of names. When several hundred are to be provided for the work is necessarily great, but doubly so if this request is neglected until the last moment.

Let each one of our nearly seventeen hundred societies be represented, if possible, by the living voice and hand.

LET each individual and society double, yes, quadruple, prayer and gifts in preparation for the Annual Meeting, that great honor may be given to our Redeemer and King and that its influence may be felt to the uttermost parts of the earth in souls redeemed and sins forgiven.

LET auxiliaries remember that our Treasurer's books close April 20. They should, therefore, be prompt in sending their gifts to presbyterial treasurers some weeks before that date, that all may be received at "48" in good time.

WITH almost the beginning of the new year we welcomed the new Field Secretary for Foreign Missions, Rev. Thos. Marshall, to "Room 48," where we invite him to make his headquarters

when not out on his visits to Churches and Presbyteries. As Mrs. Rhea said in welcoming him, he is here in answer to many prayers.

THE annual all-day missionary meeting of the various denominations in Chicago occurred January 9. It is a day looked forward to by the different Boards with great interest and much prayer. It is so helpful that the plan of union meetings of the denominational societies in all of our cities and towns is recommended and has already been instituted with excellent results in several places. Mrs. Oliver told of one held the same day in Huron, South Dakota, the third they have held there and the best; also their resolution to continue them.

WE welcomed Dr. Mitchell at our meeting January 16. He told us of his visits to some of the mission stations and made those who heard him feel a greater desire to pray more, give more and work more for our missionaries, who have so much to contend with, of which we in our Christian communities can have no conception.

THE ninth "Missionary Annal" is fresh from the press—*Life of Alexander Duff*, by Miss Elizabeth B. Vermilye — price, thirty cents in cloth; eighteen cents in paper binding. Who can be less than delighted with this compact little sketch of the life of that grand Scotchman, who more than any one else fired the hearts of all who ever heard him in his fervid appeals for India? Let all who can send for a copy. Their appetite will be whetted so that they will want to learn not only more of him, but of the work to which he gave his life. The Annals are in convenient form and just the thing for libraries of missionary societies, as well as Sunday-schools. Those already issued are:

Robert Moffat.
Adoniram Judson.
Woman and the Gospel in Persia.
Rev. Justin Perkins, D.D.
David Livingstone.
Henry Martyn and Samuel J. Mills.
Wm. Carey.
Madagascar.
Alexander Duff.

Uniform in size, style and price.

THE *Memorial of Mrs. McKee*, mentioned last month, is *cloth* bound, not paper, and price sixty cents instead of thirty-five.

We have also a new leaflet, *Missionary Bible Readings*, price one cent, or ten cents per dozen. For any or all of the above, address, W. P. B. M., 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE TWENTY-FIRST ANNUAL MEETING of the Women's Board of Foreign Missions of the Presbyterian Church will be held on Wednesday and Thursday, April 8 and 9, in the Second Presbyterian Church, Auburn, New York.

"AT the Annual and Special Meetings of this Board those entitled to vote shall be the officers, managers and honorary vice-presidents, *ex officio*, and delegates as follows, viz.: two from the Executive Committee of each Presbyterial Society and one for every five (5) Auxiliaries." See By-Laws, Article I., Section 4.

Entertainment will be provided for those mentioned above and Presbyterial Societies are requested to see that delegates are appointed in good season and their names and addresses sent, not later than March 20, to Miss Kingsley, Recording Secretary, 53 Fifth Avenue, New York City.

NAMES and addresses of all delegates desiring entertainment should be sent, not later than March 20, to Miss Lucy M. Wheeler, 33 William Street, Auburn, N. Y. Miss Wheeler will also furnish the names of boarding-houses and hotels to delegates not desiring entertainment and to any others who wish to attend the Annual Meeting.

OFFICERS, managers and honorary vice-presidents, being *ex-officio* delegates, are desired to comply with the above requests without further notification.

Credential cards will be sent to all delegates and must be presented to the Committee on Credentials, who will be in attendance at the church on Wednesday, April 8, at 9.30 A. M.

ANNUAL MEETING comes so early this year that there is but one week between April 1, the day for closing the books of our Treasurer, and April 8, the day on which Annual Meeting begins. Presbyterial Treasurers are therefore requested to notify the treasurers of auxiliary societies to send all contributions at once, that there may be no delay in forwarding them to New York.

IT will be remembered that Miss S. E. Gilbert, 344 Genesee Street, Utica, N. Y., is chairman of the Nominating Committee, which reports at Auburn. Any suggestions should be sent to her.

THE Committee on Place of Annual Meeting at Elmira recommended that societies wishing to entertain the Board bring their invitations to Annual Meeting, that action may be taken when the Board is fully represented.

MRS. F. F. ELLINWOOD has felt obliged to resign her position as Foreign Corresponding Secretary, although she will still aid the Board by her counsels as manager. Most fortunately, her place will be filled by Mrs. Richard C. Morse, who will correspond with missionaries in India and Mexico.

WITH infinite reluctance, Miss Emma Roberts feels compelled, because of her health, to abandon all present prospect of returning to Salmas, Persia, and to sever her connection with the Board. She writes: "How can I tell you how thankful I am to God for even the little He permitted me to do. It goes to my heart to write as I do, but I truly say, God's will be done, knowing He has some work somewhere for me."

MISS BIGELOW writes from Kanazawa, Dec. 11, of her changed manner of life and the contrast from the large household in Graham Seminary to her quiet, cozy home with Miss Loveland.

MISS HUNTER, Hamadan, Nov. 13, speaks of the Annual Meeting of the Mission just held at Hamadan and the pleasure of meeting and entertaining the guests there gathered.

A *Responsive Bible Reading* and *Missionary Heroes No. 2* have been added to our publications. The latter is the second part of the life of John Paton, missionary to the Hebrides, condensed from the larger volume and adapted more particularly for younger readers by Mrs. Cooper, of Detroit, Mich.

From Northern New York.

ANNUAL MEETING will be held Wednesday and Thursday, April 15 and 16. Word has been received from the auxiliary in Amsterdam, with which the Society was to meet this year, that they regretted that the repairs to their church would not be completed in time for the meeting. At this writing, the place of meeting has not been decided upon, so full particulars in regard to it cannot be given until next month.

PLEASE do not overlook the request for promptness on the part of auxiliary and band treasurers and secretaries to forward all moneys and blanks, filled out, by April 1.

IT is earnestly desired that auxiliaries and bands make the Annual Meeting a subject of prayer, that all may come up to it prepared to receive a blessing, and the Word of the Lord in regard to how a blessing can be obtained is, "Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

WE enjoyed very much having Mrs. Jessie Bell Woodside meet with us in January. She talked to us of her work in India, of the great need of medical missionaries in that land, where woman's life is one long suffering from the cradle to the tomb. One sentence will never be forgotten: "I count the years I spend in America as wasted, for, if I should die, many could take up my work; but in India, hundreds would suffer and die, with no hands outstretched ready to take my place."

IT is with deep sadness we chronicle the death of Miss Anna B. Palmer, which occurred January 22, at Monroe, Utah. It is the first death of the year among our missionaries. Miss Palmer was a gentle, lovely soul, with consecration to Christ which gave her courage for her work, often trying and severe. Her life work is ended; she is in the presence of the King. Our tears fall for the afflicted mother and friends, deprived even of the consolation of being with Miss Palmer during her last illness. We bear them in our prayers.

HAVE all the auxiliaries held their annual praise meetings? They are so helpful and can be varied to interest all the congregation. One auxiliary observed the praise meeting in the evening, invited everybody, had singing by the children, a talk from a member of the young ladies' band, a summing up of the year's causes for gratitude, a talk from a returned missionary, good music, prayer, and a cup of coffee and a sandwich. Gentlemen went home vowing they would come again to a missionary meeting.

PLEASE don't forget that Lakawn School, dear workers among the children!

COPIES of letters from Miss Cole, Bangkok; Miss Cogdal, Shanghai; Mrs. McClure, Petchaburi, and Miss Sherman, Kolhapur, will be sent, on receipt of postage, to auxiliaries. Write to 1107 Olive Street.

THE time is drawing on apace for our Annual Meeting, which will be held in Hannibal, Mo., March 24–26. We are happy to say that there is a bright prospect of an unusually instructive and inspiring meeting. We shall have Dr. Mitchell, of the Foreign Board with us, and at least five returned missionaries.

We hope there will be an earnest effort made by all auxiliaries and bands to send delegates. Pray for this meeting. Pray for the presence of the Holy Spirit.

The usual railroad announcements will be made in *The Mid-Continent* in due season.

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A. M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P. M. Visitors welcome.

THE Annual Meeting of the Occidental Board will be held at Santa Rosa, April 2 and 3. We are looking forward to a time of rich blessing in this city of roses. Will not each auxiliary of the Board send the delegate to whom it is entitled and as many other members as possible? And those who must remain at home will join with us in praying for showers of blessing upon these meetings.

OUR Treasurer's books will close on March 20. All money to be credited to societies for this year must be in her hands by that time.

THE mite boxes have become so popular that our supply has been exhausted. New ones are now ready, which may be had by sending to Mrs. E. V. Robbins.

A FEW weeks are left in which to send subscriptions for *Woman's Work for Woman* for the prize map. Please send all new names to Miss Berry, that she may know who is entitled to the map.

MUCH progress has been made this year among the young people's societies in San Francisco. Cheering reports come from different bands. The Boys' Brigade of Westminster Church recently took charge of the Concert of Prayer. Their neatly-printed programme was well carried out. These boys are pledged for a large sum for work in foreign lands.

THE entertainment given by the Tong Oke Society proved a success in many ways. The Chinese girls added about $100 to their treasury for work in China. Many ladies, before indifferent, were interested in these children who astonished every one by their songs and recitations.

NEW AUXILIARIES AND BANDS.

CALIFORNIA.
Alhambra.
Azusa.
Elsinore.
Pasadena, 1st Ch., S. S. Bd.
Tustin, Busy Bees.

DAKOTA, NORTH.
La Moure.
" Prairie Gleaners (Y.L.).
Minto.

ILLINOIS.
Decatur, Children's Bd.
Watseka (reorg.).

INDIANA.
Bluffton.

KANSAS.
Kansas City, King's Soldiers' Bd.

MISSOURI.
Carthage, Alden Circle Bd.
Louisiana, Sunbeam Bd.
Washington, Earnest Workers, Bd.

MONTANA.
Stevensville.

NEBRASKA.
Broken Bow.
Burr Oak.
Wood River.

NEW JERSEY.
Hanover, Cheerful Workers.

NEW YORK.
Amboy, Earnest Workers.
Jordan, Helping Hands.
Middletown, Soldiers of the King, (boys).
Owego, Children of the King.
Waverly, Busy Bees.

OHIO.
Morrow, Willing Helpers.

PENNSYLVANIA.
Altoona, 3d Ch., Arbutus Bd.
Chillisquaque, Children's Endeavor.
Gettysburg, Master's Helping Bd.
Mifflintown, Cedar Spring.

WISCONSIN.
Beaver Dam, Assembly Ch., Bd.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from January 1, 1891.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Baltimore, 1st, S. S., 125; 12th, 18; Bethel, 27; Churchville, 24.50; Ellicott City, Chr. off., 5.52; Lonaconing, Highland Bd., 35; Mrs. J. B. M. Bristor, 102, 337.02
BLAIRSVILLE.—A member, 60.00
BUTLER.—Allegheny, 8.03; Butler, 25; Grove City, 32.55; Harlansburg, 17; New Hope, 6, S. S., 3; North Washington, 10; Plain Grove, 13; Scrub Grass, 11.25, 135.83
CARLISLE.—Carlisle, 2d, 12; Chambersburg, Falling Sp., 62.60, Y. L. B., 71.80; Dauphin, Jun. Soc., 50; Dillsburg, 12, Golden Rule Bd., 5.50; Gettysburg, Miss McPherson, 20; Greencastle, 35; Harrisburg, Market Sq., 175, Macedonian Bd., 150, S. S., sen. dept., 37.24, jun. dept., Chr. Endeavor, 10; Harrisburg, Pine St., 190; Mechanicsburg, 30; Mercersburg, Y. L. B., 7; Middle Spring, 29; Shermandale, 5.40; Shippensburg, 58.55; Steelton, 2.41; Upper Path Valley, 5, 976.50
CHILLICOTHE.—Bloomingsburg, Gleaners, 20; Bourneville, 2.50; Chillicothe, 1st, 23; Chillicothe, 3d, 8.95; Concord, 7; Frankfort, 5, King's Daughters, 22; Greenfield, 16.11; Hillsboro', 25, Sycamore Valley Br., 2.50; Marshall, 3.20; Mt. Pleasant, 5; North Fork, 4.04, Cheerful Givers, 2.47; Pisgah, 8.50; Union, 3.98; Washington C. H., 12.20, Y. L. B., 1.85, 174.20
CINCINNATI.—Morrow, Willing Helpers, 9.00
CLARION.—Brookville, Rain or Shine Bd., 15; Clarion, Gleaners, 4.71; DuBois, 50; E. Brady, Beacon Lights, 20; New Bethlehem, 35.80, S. S., 24.90; New Rehoboth, Y. P. S., 10; Oil City, 2d, Y. P. S., 29.50; Perryville, 10; Tionesta, 60.20; Troy, 2.85, 262.96
CLEVELAND.—Cleveland, 2d, 112, S. S., 128.87; Cleveland, North, 17.50, 258.37
COLUMBUS.—Columbus, 1st, 50; 2d, 59.15, Y. L. S., 50, Boys' Bd., 7; Broad St., 150, King's Builders, 15; Fifth Ave., 8.20; Westminster, 11.10; London, Finley Bd., 12.50; Lower Liberty, 10, Buds of Promise, 4, 376.95
ELIZABETH.—Basking Ridge, 30, Bd., 37; Clinton, 3.21; Elizabeth, Ass'n, 100, 1st Ch., M. Morrison Bd., 25, 2d Ch., Light Bearers, 60, Westminster Ch., Bd., 130, Marshall St., Cheerful Givers, 30; Metuchen, 20; Plainfield, Asso'n, 132.38, Y. L. B., 90; Rahway, 1st, 49.30; Rahway, 2d, 77; Roselle, 29.68, S. S. 50; Springfield, 37; Westfield, 37.50, 943.07
HUNTINGDON.—Altoona, 1st, Y. L. B., 55; Altoona, 2d, 38; Birmingham, 17; Clearfield, 30; Hollidaysburg, Cheerful Workers, 20.50; Lost Creek, 20.25; Lower Spruce Creek, Heart in Hand Bd., 27; Penfield, 5.50; Phillipsburg, Bd., 23.50; Sinking Creek, 38.75; Spring Creek, 100.10, bequest of Mr. S. Gilliland, 8.75, special gift, 5; Tyrone, Moore Bd., 16; Upper Tuscarora, 10, 415.44
JERSEY CITY.—Jersey City, , Bd., 1; Rutherford, 21.35, Mrs. D. B. Ivison, 25; W. Hoboken, Workers, 10, 57.35
KITTANNING.—Apollo, 34.41, Hopeful Bd., 2.20, Faithful Workers, 89 cts.; Freeport, 25; Gilgal, 6.50; Glade Run, 20; Indiana, 130; Leechburg, 50; Mt. Pleasant, 13; Rockbridge, 10; Rural Valley, 15; W. Glade Run, 25; W. Lebanon, 21.35, 353.35
MONMOUTH.—New Gretna, Heart and Hand Bd., 2.00
MORRIS AND ORANGE.—E. Orange, 1st, 145, Y. L. B., 50; German Valley, 50; Orange, 1st, 125, Y. L. B., 35; Orange, 2d, 100, Heart and Hand Bd., 32; S. Orange, Vailsburg S. S., Boys' Bd., 1.44, 538.44
NEWARK.—Montclair, Trinity, 100.00
NEW BRUNSWICK.—Amwell, United 1st, 10; Dayton, 12; New Brunswick, 1st, Y. L. B., 31; Pennington, 27.10, S. S., 30; Trenton, 1st, 200, Inf. Sch., 26; Trenton, 2d, 10; Trenton, 3d, 20; Trenton, 4th, 100, Emily Bd., 12; Prospect St., 30, 508.10
NEWTON.—Asbury, 10; Belvidere, 1st, 40, Willing Workers, 10, Gleaners, 25, Primary cl., 20; Belvidere, 2d, 28.01, Miss Paul, 25; Blairstown, 23.18; Hackettstown, 10; Oxford, 1st, Bd., 5; Phillipsburg, Westminster, 16.25; Stillwater, 28; Stewartsville, 12.50; Washington, 100, 343.84
NORTHUMBERLAND.—Chillisquaque, Children's Christian Endeavor, 5.65
PHILADELPHIA.—Atonement, Carrier Bd., 10.50; Calvary, 409, Day Dawn Bd., 25, Star of Bethlehem, 25, Mrs. Rachel Lowrie, 50; 1st, 164, Geo. D. Baker Bd., 10; 10th, 139.90; Westminster, 100; Woodland, 337.49, Bd., 5; Pres. Orphanage, 6, 1,281.89
PHILADELPHIA, NORTH.—Bristol, 5.05; Doylestown, 37.50, Andrews Bd., 12.50; Germantown, 1st, 100, South American Ten, 16.65, in memoriam Emily Partridge Lehman, 250, *special;* Germantown, 2d, Tulpehocken Bd., 40; Germantown, Market Sq., Grains of Wheat, 5; Hermon, 10; Leverington, Young Girls' Bd., 5; Neshaminy of Warminster, 28; Pottstown, 23.53, Girls' Bd., 51.90, 585.13
PITTSBURG AND ALLEG. COM.—Allegheny, 1st, 92.35, Earnest Workers, 50; McClure Ave., 38.60, S. S., Chr. off., 28; North, 155; Providence, 13; Bethel, S. S., 57; Cannonsburg, 1st, 30; Cannonsburg, Central, 50; Chartiers, 40; Emsworth, Little Branches, 13.31, Willing Workers, 17.85; Evans City, 16; Hoboken, 35; Homestead, 36.25, Ministering Children, 15; McDonald, 52.82, Earnest Workers, 17.20; Mansfield, 50; Mingo, Gleaners, 5; Pittsburg, 2d, S. S., Chr. off., 27.87; 3d, 100, Mrs. Wm. Thaw, 100; 4th, 41.68; 6th, 24; Bellefield, 23.50, King's Volunteers, 15, Busy Bees, 60; E. Liberty, 318.55, Pansy Bd., 0, Gospel Bells, 14.03; Forty-third St., 41.88; Lawrenceville, 10, McConnell Bd., 30; Park Ave., 128.40, Chalfant Bd., 53, Jewels, 12; South Side, Mary Farrand Bd., 25; Plains, 20.65; Rochester, McCauley Bd., 5; Sewickley, 44; Swissvale, 80, Bd., 40, W. Bellevue, 10; Wilkinsburg, 119.93, Moore Bd., 75, Earnest Workers, 37, 2,277.96

ST. CLAIRSVILLE.—Bellaire, 1st, 8.92; Bellaire, 2d, Loring Bd., 1; Buffalo, 36.50; Cadiz, 70.88, Earnest Workers, 45; Coal Brook, 5.50; Crab Apple, 57.35, Gleaners, 33.30; Martin's Ferry, 15.40; Mt. Pleasant, 21.20; Nottingham, 22.75, Y. L. B., 24.41, Hyacinth Bd., 8.70; St. Clairsville, 50, 400.91

SHENANGO.—Clarksville, 21; Hopewell, 10; Leesburg, 23; Mt. Pleasant, 20; New Castle, 2d, 13.15; Neshannock, 65.22; Rich Hill, 20, Y. P. C., 28; Slippery Rock, 24.75, 225.12

WASHINGTON.—Burgettstown, 27.75; Cross Creek, 50; Lower Ten Mile, 3; Upper Buffalo, 90.17; Washington, 1st, 117.20, Sewing Soc., 150.14, Cornes Bd., 25, S. S., Chr. off., 6.83; Washington, 2d, 25, Y. L. B., 37.90, Pansy Bd., 61.58, Gleaners, 10.25; Washington Fem. Sem. Bd., 25; W. Alexander, 75; Wheeling, 1st, 106.08, Sydney Ott Bd., 36.53, Mrs. Mary D. Blayncy, 100, Mrs. Geo. Ingliss, 25, Mrs. J. R. McLane, 25, 907.43

WASHINGTON CITY.—Darnestown, 32; Falls Ch., Bd., 22; Hyattsville, McIlvaine Bd., 30; Washington, 1st, 10; 4th, 21; 6th, 12, Cheerful Givers, 50; Fifteenth St., 8; Assembly, 10; Covenant, 158.15, S. S., 30, Y. L. B., 10; Eastern, 3.15; Gurley Memorial, M. Campbell Bd., 10; Metropolitan, 115, Mateer Bd., 24; New York Ave., 73, Bethany Bd., 21.25, Faith Chapel, 15; North, 7.50; Western, 18.75; Westminster, 77; West St., 21, 778.80

WEST JERSEY.—Bridgeton, West, 40; Camden, 1st, 40.45; Hammonton, 11; May's Landing, S. S., Chr. off., 8; Salem, Gleaners, 10, 118.45

WESTMINSTER.—Bellevue, 50; Hopewell, 20; Lancaster, 70, Bearers of Light, 25; Marietta, 21; Slate Ridge, 15; York, Calvary, 29.34; York, Westminster, 20, 259.34

WOOSTER.—Apple Creek, Y. L. B., 16.55; Ashland, 47.50; S. S. Cl., 2.25; Creston, 5; Doylestown, 10.64; Hopewell, 24, Children of the King, 12; Mansfield, 15.78; Millersburg, 33.60, Buds of Promise, 1.30; Orwell, 28; Wooster, 1st, 33, Y. L. B., 10; Westminster, 140.75, Y. L. B., 25, Myers Memorial Bd., 30, China Bd., 8.65, 444.27

ZANESVILLE.—Dresden, 15; Fredericktown, Y. P. Aid, 15; Jersey, 11, King's Helpers, 25; Mt. Pleasant, 5.25; Mt. Vernon, 25; New Concord, 15; Utica, 3; Zanesville, 1st, 10; Zanesville, Putnam, 15.08, Inf. Sch., 10; Zanesville, 2d, 8, Y. L. B., 25, 182.33

MISCELLANEOUS.—Bridesburg, Pa., Mrs. C. E. Worthington, 5; Bryn Mawr, Pa., Bryn Mawr College, Bd., 250; Colerain Forge, Pa., Mary Douglas Stewart, 2.70; Downingtown, Pa., Mrs. E. J. Tutton, 40; Manayunk, Pa., Mr. Samuel W. Brown, 200; Newport, N. H., Mrs. M. M. McCann, 4.40; Philadelphia, a lady, 2, E. D. P.'s cl., 2.50; Washington, D. C., Mrs. M. F. McCaffey, 5; Chinese curios sold, 1.50, 513.10

Total for January, 1891,	$13,922.80
Total since May 1, 1890,	$53,428.72

Boxes sent hy the Willing Workers, 1st Ch., Belvidere, N. J., to Miss S. L. McBeth, Mt. Idaho, Idaho; value, $92.49; by Gleaners, of the same church, to Mrs. Hardin, Suk el Ghurb, Syria; by Carlisle Pres. Soc., to Miss Dickson, Pine Ridge, South Dakota.

MRS. JULIA M. FISHBURN, *Treas.*,
February 2, 1891. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to January 20, 1891.

BISMARCK.—Steele, Manning Miss. Soc., 3.83

BLOOMINGTON.—Bloomington, 2d, 135.14; El Paso, 4; Gilman, 10; Normal, 4.30; Rankin, 20, 173.44

BOULDER.—Boulder, 10.00

CAIRO.—DuQuoin, 13; Golconda, 3.35; Linn, Y. L. M. S., 2; Odin, 10; Tamaroa, 12, Rose Leaves, 6.50, Rose Leaves and Y. P. S. C. E., 5; Wabash, 5, 56.85

CHICAGO.—Bloom, May Blossoms, 6.10; Chicago, 1st, 40.75, Chr. off., 10, a pr. off., 5, S. S., 50; 2d, 125, S. S., Chr. off., 51.28, Y. L. S., 65.71; 4th, 179.75, Mothers' Mite Soc., 1.65; Christ Chapel, 17.85; 5th, 10.05; 6th, S. S., 22.79, Y. L. S., 45.40; Ch. of the Covenant, 16.06; Burr Mission, Y. P. S. C. E., 10; Englewood, Sixtieth St. Ch., 16.35; Evanston, 1st, 76; South Evanston, th. off., 15; Hyde Park, Y. L. S., 14.21; Joliet, Central Ch., 45.06, Y. P. S., 13.06, S. S., 14.86, Chr. off., 48.79; Lake View, 19; Riverside, Girls' Guild, 11.25, 930.07

CHIPPEWA.—West Superior, Earnest Workers, 30.00

COUNCIL BLUFFS.—Avoca, 2.65; Bedford, 8.60; Clarinda, 9; Corning, 12.50; Council Bluffs, 12; Emerson, 5; Logan, 5.50; Menlo, 11.70; Missouri Valley, 4.50; Shenandoah, 7.82; Sidney, 30; Red Oak, 8.67; Randolph, 17; Atlantic, 5.40, 140.34

DENVER.—Denver, Twenty-third Ave. Ch., Willing Workers, 10, Mason Wells, 35, 45.00

DES MOINES.—Des Moines, Central Ch., S. S., 15.01

DETROIT.—Ann Arbor, Helpers, 2; Detroit, Calvary Ch., Foreign Information Guild, 62.34; Fort St. Ch., Opportunity Cir., 20; Second Ave. Ch., 20; Third Ave. Ch., 33.80; Westminster Ch., Y. L. M. S., 10; Milford, Will Whipple Ministering League, 18; Pontiac, 30, S. D. Cir., 14; White Lake, S. S., 10.10; Ypsilanti, 35.20, 255.44

FORT DODGE.—Cherokee, 27.35; Jefferson, 1.94; Larrabee, 2.55; Lake City, 5; LeMars, 50; Livermore, 3; Sioux City, Buds of Promise, 5; Schaller, 5, Children's Bd., 10; Vail, 5, 114.84

FORT WAYNE.—Fort Wayne, 2d, 20; 3d, Bd., 30, 50.00

FLINT.—Vassar, 10.00

FREEPORT.—Freeport, 1st, 50; Oregon, th. off., 15; Polo, 18.30, Rockford, Westminster Ch., Mrs. Wm. S. Curtis, 100, 183.30

GUNNISON.—Glenwood Springs, 8.30

HASTINGS.—Kenesaw, 4; Hastings, 4, 8.00

HURON.—Fostoria, 10.14; Fremont, 8.73; Monroeville, 27.46, Willing Workers, 26.10; Norwalk, 14.74; Sandusky, 14.55; Tiffin, 31.94, Little Gleaners, 1.94, 155.60

INDIANAPOLIS.—Bloomington, S. S. 1.50; Franklin, 37.50, Miss Minnie Meggenhofen, 10; Greenwood, 2; Hopewell, per sale memorial Mrs. S. R. McKee, 4.20; Indianapolis, 1st, 90; 2d, King's Daughters, 17.15; 7th, 20; Memorial Ch., 20; Tabernacle Ch., 38, Mustard Seed, 5, Inf. Cl., 9.11, 254.46

IOWA.—Burlington, 22.79; Keokuk, Light Bearers, 11.55; Middletown, 17.50; Ottumwa, 25; Washington Tp., 12.50, 80.34

KALAMAZOO.—Allegan, 5; Cassopolis, 4.38; Kalamazoo, 1st, 63.45; Plainwell, 7.53; Richland, 37.70; Sturgis, 9.10; Three Rivers, 8.64; Edwardshurgh, 8.47, 144.27

LAKE SUPERIOR.—Marquette, 58.20; Menominee, 33; Sault Ste. Marie, 3.10, 94.30

LIMA.—Findlay, 12, Cir., 50; Lima, 1st, 90, Y. L. B., Earnest Seekers, 37.75; St. Mary's, Bd., 15, 204.75

MADISON.—Prairie du Sac, 6; Portage, 10, 16.00

MANKATO.—Blue Earth, 20; Pilot Grove, 10; Mankato, 18.03; Redwood Falls, 34.96, Little Heralds, 6.70, 90.59

MATTOON.—Ashmore, 10.45, S. S., 10.90; Assumption, 6.70; Charleston, 5.05; Effingham, 13.88; Pana, 25, Willing Workers, 27; Tuscola, 5.60; Vandalia, 12.50, 117.08

MAUMEE.—Bowling Green, Willing Workers, 4.02; Hicksville, 3.82, Little Mission Workers, 75 cts., Pearl Seekers, 43 cts.; Montpelier, 1.50; Paulding, 2.25; Toledo, 1st, 13.64, th. off., 19.76; West Unity, 15, 62.07

MONROE.—Adrian, 33; Hillsdale, 3.43; Monroe, 21, Y. L. S., 15; Tecumseh, Y. L. S., 25, 97.43

NEBRASKA CITY.—Beatrice, 12.05, Belvidere, S. S., 6; Bennett, 21.60; Burchard, 16; Seward, 5, 60.74

NEW ALBANY.—Bedford, Golden Rule Bd., 3.36; Corydon, 7; Hanover, 23.76, Light Bearers, 3.95; Jeffersonville, 14.50; Madison, Miss Susan W. Moffett, sale of memorial of Mrs. S. R. McKee, 12; 1st, 12.50; New Albany, 62.25; 2d, 10; 3d, 31.05; New Washington, 7.50, Vernon, 18.55; Vevay, 1.25; Lexington, 1.50, 209.17

OTTAWA.—Aurora, S. S., Chr. off., 32.41; Mendota, 10; Ottawa, 5; Sandwich, 21.65; Waltham, 30, 99.06

PEORIA.—Delavan, 15, S. S., 5; Elmira, 10, Temple Builders, 7.10; Eureka, 15; French Grove, S. S., 3; Galesburg, 40, Pearl Seekers, 32; Green Valley, 8.75; Ipava, S. S., 4.77; Lewistown, 26.65, S. S., 36; Peoria, 1st, 33.45, E. R. E. Bd., 23.56, Little Lights, 5.55; Westminster, S. S., 1.6; 2d, 11.70, Light Bearers, 10; Calvary Ch., S. S., 14.75; Grace Ch., 11.30, Christian Bd., 7.88; Princeville, 40.50; Dunlap, Prospect Ch., 5.05, S. S., 10.35; Yates City, 65.50, S. S., 4.22, 447.73

PUEBLO.—Colorado Springs, 30; S. Pueblo, Mesa Ch., 50, 80.00

ROCK RIVER.—Albany, 4.21; Dixon, 12; Edgington, 10; Hamlet and Perryton, 10; Garden Plain, 8.26, S. S., 2.03; Morrison, 10, Y. L. S., 12.50; Newton Ch., 8, Earnest Workers, 13; Norwood Ch., Silver Stars, 2.50; Sterling, 50, 143.40

SAGINAW.—Saginaw, sale of gift from Dr. Mary Bradford, 30.00

SPRINGFIELD.—Bates, 44.07; Decatur, 50; Divernon, 10.87; Irish Grove, 11.50, D. O. C., 20; Jacksonville, State St. Ch., 105.96, Y. L. S. Bd., 5, S. S., 59.18; Westminster Ch., 47.74, S. S., 20; Presbyterian Ch., 12.50; Lincoln, mite box off., 16.73, S. S., 2.90; Mason City, 25; N. Sangamon Ch., 27; Pisgah Ch., 15; Petersburgh, 6.00; Springfield, 1st, 23.50; 2d, 20.50, Y.P., 9; Farmingdale, 21.48, 554.83

UTAH.—Hyrum, S. S., 1; Salt Lake City, 1st, 72.65, Girls' Bd., 10.35; Helping Hand Bd., 15; Presbyterial, 1, 100.00

VINCENNES.—Carlisle, 6; Claiborne Ch., 8.50; Evansville, Walnut St. Ch., The Messengers, 50; Terre Haute, Moffat St. Ch., 11.25; Upper Indiana Ch., 11.46, Happy Helpers, 14.90, 102.11

WATERLOO.—Ackley, S. S., 33; Cleves, S. S., 6.76; Dysart, S. S. M. B., 10.67; Grundy Center, 5; Morrisson, 6; State Center, 23, Cheerful Workers, 6.35; Tranquillity Ch., Little Lights, 24.25; Washburn, 9.70, 124.73

WINNEBAGO.—Marinette, 9.50; Oconto, 5, 14.50

WINONA.—Chatfield, 15.50
MISCELLANEOUS.—A friend of missions, L. J. H. 10; Merrillan, Wis., Mrs. A. Purnell, 8; Antigo, Wis., memorial to Mrs. Caroline T. Woodward, of Michigan City, Ind., by her loving daughter, 10; Northboro, Ia., Mrs. J. H. Porter, 1; Interior Subs., 1.25; "Aunt Sue," 11.50; by sale of A Brief Record, Life of M. M. Campbell, 1.20; anon., per Miss Sophea Rhea, 12; one-third offering at Union Meeting, 5.04, 59.99

Total for month,	$5,402.97
Previously acknowledged,	37,627.36
Total from April 20, 1890,	$43,030.33

$10 credited to Centre Ch. in Nov. number was given by Central Ch., Rock Island, of Rock River Presbytery.

Contributed for scholarships in the Nez Percé Training School (care of Miss S. L. McBeth) at Mt. Idaho, Idaho: From Chicago, 6th Ch., S. S., 25; from Lake Forest Pres. Ch., S. S., 25; from ladies of Chicago 6th Ch. and Lake Forest Ch., 55; from Miss Juliet L. Axtell, Lake Forest, 50; from Mrs. J. P. Rumsey, Lake Forest, 50; from Mrs. H. S. A. Platt, Denver, Col., 50.

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Jan. 20, 1891. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for January, 1891.

BINGHAMTON.—Binghamton, 1st, 87.50, S. S., Primary Dept., 5; Cortland, 13.75, Chr. gift, 31.50; McGrawville, Y. W. Bd., p. off., 4, Cheerful Workers, 14; Owego, Children of the King, 25, 180.75
BOSTON, MASS.—Boston, Columbus Ave., p. off., 30.76, Y. L. S., p. off., 30.77; Scotch, p. off., 14; E. Boston, p. off., 19; Litchfield, N. H., p. off., 9.18; Lowell, p. off., 6; Roxbury, p. off., 15.52; Windham, N. H., p. off., 12.65, 137.88
BROOKLYN.—Duryea, 8.75, p. off., 19.83; 1st, 18.75, p. off., 5.50, Y. L. S., 50; Hopkins St., S. S., 5.84; Lafayette Ave., 85.66, Cuyler Bd., 50; Memorial, 23.33; Prospect Heights, 15.65; 2d, 5.79; Trinity, 19.51; Westminster, 17.31, S. S. Benevolent Ass'n, 50, 375.92
CAYUGA.—Auburn, Calvary, Y. L. S., 2.45; Central, Fowler Soc., 25; Westminster, p. off., 1.80; Ithaca, 50, a friend, 115; Port Byron, 23; Weedsport, 6.08, 223.33
CHEMUNG.—Elmira, Lake St., 12.50; Moreland, 3, 15.50
EBENEZER, KY.—Covington, 1st, Y. L. S., 25, Boys' Bd., 13, Girls' Bd., 12; Greenup, 4; Lexington, 2d, 50; Maysville, 18.95; Paris, p. off., 20, 142.95
GENESEE.—Attica, 24.17, S. S., 4.20; Batavia, p. off., 125, Mrs. R. C. Maxwell, *special*, 31.50, 184.87
GENEVA.—Bellona, 7, Lend a Hand Cir., 6; Geneva, 1st and North, 5; North, Y. L. S., 10; Seneca, Miss. Bd., 10; Trumansburg, 14.75, 52.75
HUDSON.—Goshen, Y. L. S., Chr. off., 31.02; Monroe, S. S., 16.72; Port Jervis, 1st, S. S., 10; Ramapo, 22.80, 80.54
MORRIS AND ORANGE, N. J.—Morristown, 1st, Siam Cir. of W. F. M. S., 10.00
NASSAU.—Bellmore, p. off., 3.40; Freeport, 5, p. off., 2.84; Huntington, 1st, 25; Islip, p. off., 36; Newtown, 4.50, 76.74
NEW YORK.—Adams Memorial, Faithful Workers, 4; Brick, 395; Calvary, Earnest Workers, 6.50, Progress Bd., 5; Central, King's Messengers, 48; Ch. of the Covenant, p. off., 158.58, Boys' Club, 10; Ch. of the Puritans, Y. L. S., 25, C. C. Club, 50; Fifth Ave., 2,200, Y. L. S., 32, Fourteenth St., 10; 4th, 85, Silver Links, 49; Fourth Ave., 174; Harlem, p. off., 53.95, Gillette Soc., 100; Mt. Washington Valley, 40, mite boxes, 5.48; North, Mrs. Rossiter's Cl., 20; Park, 53.25, Seekers for Pearls, 32.35, Light Bearers, 10; Scotch, 10; Thirteenth St., 29; University Pl., Boys' Bd., 15; West, 300; West Farms, 25; Westminster, 15, 3,971.11
NIAGARA.—Barre Centre, 97 cts., p. off., 2.53; Lockport, 1st, 26; Medina, 13.50; Youngstown, Miss. Bd., 1, 44.00
OTSEGO.—Cherry Valley, 12.50; Cooperstown, 25; Delhi, 1st, 7.05; 2d, 28.15; Gilbertsville, 22; Oneonta, 8.75, 103.45
ROCHESTER.—Brockport, 15; Geneseo, 5; Livonia, 8; Mt. Morris, S. S., Primary Cl., 2; Rochester, Calvary, Children of the King, 1; Central, 50, S. S., Primary Cl., 7.25; St. Peters, 50, Y. L. S., 15, S. S., 9.40; Westminster, Miss. Bd., 13; Tuscarora, a friend, 2, 177.65
ST. LAWRENCE.—Brownville, 5; Canton, Lend a Hand Bd. and Boys' Brigade, 15; Gouverneur, 64.71; Hammond, for the debt, 58; Potsdam, 30; Watertown, 1st, 75, 247.71
SYRACUSE.—Cazenovia, Ready to Help Soc., 15; Syracuse, 1st, 34, 49.00
UTICA.—Boonville, S. S., Chr. off., 13.60; Clinton, one member, 50; Kirkland, 10; Lowville, Chas. Auger Bd., 3; New Hartford, Wide Awake Bd., 37.20, Primary S. S., Miss. Bd., 2.80; Sanquoit, Willing Workers, 5; Utica, 1st, 115, Do Good Bd., 10; Verona, for the debt, 4.75; Waterville, 60, p. off., 54.26; W. Camden, S. S. Primary Cl., 1.83; Utica Branch, 25, 392.44
WESTCHESTER.—Dobbs Ferry, 60; Sing Sing, 110, Y. L. S., 7; S. Salem, 43.97, 220.97
MISCELLANEOUS.—Brooklyn, N. Y., J. P. R., 5; Charlotte, N. C., Biddleville, S. S. (colored), 5; Danville, Ky., 200; E. Bloomfield, N. Y., 36.53; Gowanda, N. Y., Mrs. E. H. Plumb, 2; Tripoli, Syria, Girls' School Miss. Soc., 3, 251.53

Total,	$6,939.09
Total receipts from April 1,	$34,849.43

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.
MRS. J. A. WELCH, *Asst. Treas.*,
44 West Twenty-fifth St., New York City.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest for January, 1891.

EMPORIA.—Derby, 1.45; Emporia, 3; Marion, 15.20; Waverly, 24.03, Earnest Workers, 88 cts., 44.56
KANSAS CITY.—Butler, 17; Creighton, O. B. Miss., 3.14, Willing Workers, 69 cts.; Jefferson City, 7; Kansas City, 1st, 14.14; 2d, 156.55, Y. L. M. B., 75; Raymore, 7.50; Montrose, from Mrs. Austin, 1.05; Sedalia, Broadway Ch., 4.60, 286.67
NEOSHO.—Central City, 8; Chanute, 2.69, Busy Bees, 2.50, Y. P. C. E., 2.28; Colony, 3; Cherryvale, 8; Fort Scott, 30; Garnett, 19.25; Humboldt, 30; Lamp Lighters, 10; Iola, 11; Moran, 3.75; King's Bd., 3.54; Neodesha, 7.55; Ottawa, 9; Parsons, 22.30, Y. L. Soc., 12.50, 185.36
OZARK.—Carthage, 10.70
PALMYRA.—Kirksville, 7.40, Y. P. S. C. E., 9, 16.40
PLATTE.—Maryville, 25.00
ST. LOUIS.—Carondelet, Helping Hands, 8; Kirkwood, 25, Y. L. M. S., 13.20; St. Louis, Washington and Compton Aves. Ch., 125; West Ch., 9.40, 180.69
TOPEKA.—De Soto, 5.25; Edgerton, 7; Junction City, Anchor Bd., 10; Kansas City, 20; Leavenworth, 1st, Y. L. M. S., 15; Topeka, 1st Ch., S. S. Miss., 79.66, 136.91

Total receipts for month,	$886.29
Previously reported,	3,142.98

Total rec'pts for Foreign Fund since Apr. 1, 1890, $4,029.27

MRS. J. M. MILLER, *Treas.*,
1760 Missouri Ave., St. Louis, Mo

Receipts of the Woman's Occidental Board of Foreign Missions from December 22, 1890.

LOS ANGELES.—Azusa, 4; Los Angeles, Boyle Heights, 5; Bethany, 2.87; Carpenteria, 8.50; Colton, 4.50; Coronado, 67 27; Glendale, 5; Grandview, 5.56; Los Angeles, 1st, 45; 2d, 25; 3d, 10; Monrovia, 13; Orange, 25; Pomona, 26; Pasadena, Calvary Ch., 14.30, Pasadena, 30; Riverside, 5; Santa Barbara, 31.72; San Bernardino, 41; San Diego, 28.25; San Pedro, 2.75; Tustin, 8.50; Ventura, 0.48, 421.70

Less received and entered Aug. 23, 1890, without instruction as to appropriations, 63.84

357.86

SACRAMENTO.—Sacramento, Westminster, th. off., 20.25
SAN JOSÉ.—Santa Clara, Mrs. Bray, th. off., 10; San José, 1st, 48.25; Alexander Duff So., 6.50, 54.75
SAN FRANCISCO.—Alameda, 2; Howard, 7.25, Howard St. Ch., 4.25; Oakland, 1st, 32.85; San Francisco, 1st, Ma. Salaami Bd., 3; Tong O Ke (Chinese girls) Bd., 85.15; Westminster Protestant Orphan Asylum, Bd., 7, 141.50
MISCELLANEOUS.—Brooklyn, Mrs. D. W. McWilliams, 75; Miss Thompson, Pa., 5, 80.00

Total for the month,	$664 36
Previously acknowledged,	3,756.79
Total,	$4,421.15

MRS. L. A. KELLEY, *Treas.*,
933 Sacramento St., San Francisco, Cal.
Jan. 22, 1891.

INFORMATION CONSERVATION, INC.